DOCUMENT RESUME

ED 113 358 SP 009 595

AUTHOR Royson, Harry Adam
TITLE The Utilization of a Care Training Program and Projected Guide to Prepare and to Train K-12 Teachers Towards a Humanistic Philosophy of Education.
PUB DATE 30 Mar 75
NOTE 284p.; Practicum submitted in partial fulfillment of the requirements for the degree of Doctor of Education (Nova University)

EDRS PRICE MF-$0.76 HC-$14.59 Plus Postage
DESCRIPTORS Course Evaluation; *Guides; Humanism; *Humanistic Education; *Human Relations; *Inservice Teacher Education; Teacher Behavior; Teacher Improvement

ABSTRACT

This is a guide written to detail a humanistic philosophy of education. It is the product of a 12-week training program for experienced K-12 teachers. The training program consisted of a basic movement program, regular lectures and discussions of human relations (relating, loving, learning), and practical workshops with simulated classrooms as an environment. The participants were selected from a population of volunteer teachers. Following the training program, participants returned to their classrooms in the beginning of the fall 1974 semester prepared to put into operation their training experiences. Several forms of evaluation were chosen to measure teacher performance, including regular observations, teacher check lists, and student evaluations. Review of evaluations provided data for a review of the guide. On completion of the project, it was proposed to have a teacher training course built around the guide to be adopted in at least one college and to pursue the possibility of further adoptions. This project was carried out satisfactorily. The humanistic philosophy of education, as detailed in the guide, and the training program produced productive and effective teaching experiences for participant teachers and their pupils. A course in human relations for teachers--designed around this guide--was adopted at Monmouth College, Department of Education, West Long Branch, New Jersey. (Author/BD)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

ED113358

MAXI II PRACTICUM
COMPLETE REPORT
THE UTILIZATION OF A CORE TRAINING PROGRAM AND PROJECTED GUIDE TO PREPARE AND TO TRAIN K-12 TEACHERS TOWARDS A HUMANISTIC PHILOSOPHY OF EDUCATION

A dissertation submitted in partial
fulfillment of the requirements for
the degree of

DOCTOR OF EDUCATION

to the faculty of the Department of

EDUCATION

at

Nova University

Fort Lauderdale, Florida

U.S. DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

by

Harry Adam Royson

New York Cluster
David A. Seeley, Coordinator

Started: April 1, 1975
Completed: March 30, 1975

Major Observers:

Professor William H. Atkins
Professor Richard A. Daynard
Professor Ronald J. Lofaro

SP009595

NOVA UNIVERSITY COLLEGE AVENUE, FORT LAUDERDALE, FLORIDA 33314 • 305/587-6660
NATIONAL ED.D. PROGRAM FOR EDUCATIONAL LEADERS

PRACTICUM PROPOSAL CHECK SHEET (Attach to practicum proposal)

Mini____
Midi____
Maxi I____
Maxi II x

Name Harry A. Royson
Cluster New York Date of submission March 30, 1975
Practicum title The Utilization of a Core Training Program and Projected Guide to Prepare and to Train K-12 Teachers Towards a.......
What participant hopes to accomplish To prepare and train teachers towards a humanistic philosophy of education

1. PERSONAL DATA
Position in school system NA
Does proposal explain how participant's position is related to ability to perform the practicum? yes

2. IDENTIFICATION OF THE PROBLEM
Does the proposal:
(a) represent a real problem the participant is anxious to solve? yes
(b) make clear what needs to be changed or resolved? yes
(c) make clear the importance of doing so? yes
(d) justify the time and effort the participant plans to expend? yes

3. WORK PLAN
Does the proposal:
(a) distinguish between research and practicum performance? yes
(b) take into account similar work in process or completed elsewhere? yes
(c) include criteria for evaluating results? yes

4. EXECUTION
Where will the practicum be carried out? N.Y. and N.J. School systems and Rehabilitation Center
Are needed facilities or other means available? yes
Have necessary approvals been obtained? yes
Can practicum be carried out in allotted time? yes
Estimated total man-days:
(a) to complete practicum April 1, 1974-January 31, 1975
(b) to write report February 1, 1975-March 30, 1975
Schedule:
(a) start April 1, 1974
(b) end March 30, 1975
(c) report March 30, 1975

5. JOINT PRACTICUMS
Has role of each participant been described and justified?______
Have man-days for each task-force member been estimated?______

6. MAXI PRACTICUMS
Has participant submitted name, title, affiliation, address, and telephone number of each of three persons qualified to observe the practicum critically and willing to evaluate the participant's effort? yes

ACKNOWLEDGEMENTS

To Nova University, particularly Sam Kaylin and Don Mitchell, whose foresight, innovation, patient support, guidance and encouragement made all this possible.

To the IMASPA Staff who worked so hard at my side with unending enthusiasm.

To the twelve teachers who, happily, I now call my friends.

To the staff at The Rehabilitation Center who helped in so many big and little things.

To the major observers who gave so much of their time and interest. And especially to William H. Atkins, my long-standing friend and mentor, a source of wisdom and guidance, whose constant support and direction put me on the right track.

TABLE OF CONTENTS

Page

ACKNOWLEDGEMENTS . . . .

CHAPTER

I INTRODUCTORY MATTER 1

Statement of the Problem 1

Qualifications of the Participant 4

Practicum Observers 5

II PRACTICUM PROCEDURE 6

Acquiring and Sensitizing a Project Population of Volunteer Teachers 6

Selection and Notification of Teacher Participants 6

General Meeting 7

Teacher Participants and IMASPA Observers . . 8

The Training Program 10

Preface 10

Introduction 11

Part One - The Core Training Program . . 13

Movement Workshop (Logic/Exercise) . 13

Introduction 13

The Movement Experience 15

Chart A - Logic/Exercise 18

Relating Workshop 19

Introduction 19

The Relating Experience 20

Love/Communicating Workshop 22

Introduction 22

The Love/Communicating Experience 23

Learning Workshop 24

Introduction 24

The Learning Experience 25

Synthesis Workshop 26

Introduction 26

The Synthesis Experience 28

Chart B - Relating/Love/Learning/ Synthesis 27

Part Two - Simulated Classrooms 29

Chart C - Space/Time Action, Interaction, Application 32

Findings of the Sixty-Four Sessions 33

III EVALUATION OF DATA 38

Quantitative Data 38

Description of Data 38

Figure I -- Observation of Teachers 39

Figure II -- Student Evaluation of Teachers 41

Figure III -- Teacher Self Evaluation 43

Figure IV -- Post Observation Consultation 45

General Statement and Notation of Trends . . . 46

Observation of IMASPA Trained Teachers by IMASPA Staff 51

Chart - Cumulative Frequencies of Positive and Negative Teaching 52

Student Evaluations of Trained Teachers . . . 54

Chart - Cumulative Frequencies of Positive and Negative Student Evaluations . 56

Teacher Self Evaluations 57

Chart - Cumulative Frequencies of Positive and Negative Teachers Self Evaluations - Part I 59

Chart - Cumulative Frequencies of Positive and Negative Teacher Self Evaluations - Part II 59

Teacher Profile Graphs 63

J. W. 64
J. R. 65
S. E. 66
S. S. 67
A. W. 68
K. B. 69
S. C. 70
B. L. 71
D. R. 72
T. I. 73
J. P. 74
J. C. I 75
J. C. II 76

Qualitative Data 77

IMASPA Observers 79

Rita Kris 80
Jacqueline Lofaro 84
Gwen Neser 87
Norman Palmer 90

IV SUMMARY AND CONCLUSIONS 93

Summary 93

Conclusions 95

College Course Outline 101

APPENDICES 103

1. Sample Letter to School 103
2. Sample Letter to Candidate/Teachers of Notification 104
3. Zahorik and Brubaker, "The Meaning of Humanistic Education" 105
4. Haskell, ". . . Typology on Levels of Maturity . 112
5. Pert Chart 119
6. Addendum 120
7. Barrett, "Learning to Move - Moving to Learn" . 122
8. Schmais, "Dance as Part of Pre-School and Elementary School Curriculum" 133
9. Benanti, "A Brief Analysis of the Educational Classical Greek and Aesthetic Qualities of H. A. Royson's Program of Dynamic Progressive Resistance Exercise 145
10. H. A. Royson, "Listening" 155
11. Le Shan, "The Perfect Child" 156
12. Leonard, "Testing Your Child" 159
13. Leeper, "Humanizing Education: The Person in Process" 163
14. "A Commonly Accepted Variety of Techniques to Promote Affective Learning Experiences 165
15. Royson, Abstract of a Philosophy For A Guide In A Human Relations Training Program 172

Charts

Universe of Movement 179
Continuum (Philosophical) 181
Relating 184
Learning 186
Love/Communicating 188
Inter-Relationships 192
Symbolic Cross-Correlation 202

16. Interim Report - September 1974 203
17. Interim Report - February 1975 210

VI BIBLIOGRAPHY 216

CHAPTER I

INTRODUCTORY MATTER

Statement of the Problem

At least 15 or 20 years ago, Ned Flanders,[1] in his research into teaching behavior, noted the deleterious effect on students and their intellectual curiosity of the authoritarian, highly directive and rigidly orthodox teacher. More recently such contemporary educators as John Holt, Ivan Illich and Charles Silberman have noted that there has been a crisis in all our classrooms; students are poorly motivated, often bored or threatened. Teachers are poorly equipped not only to handle, but to utilize effectively, the classroom situation for learning. Various approaches have attacked the symptoms of the problem, but not the cause; some approaches being open-classrooms, and "schools without walls." Most recently a study[2] released by the Office of Educational Performance Review, of which Daniel Klepak is the director, noted that teachers, along with environmental factors must shoulder the responsibility for poor pupil performance. A team of state investigators which spent 2 1/2 months in New York City classrooms -- which contain several million children with reading problems -- accused teachers of:

---

[1] Ned A. Flanders, "Teacher Influence in the Classroom," Interaction Analysis: Theory, Research and Application, Edmund J. Amidon and John B. Hough, eds., (Addison-Wesley Publishing Co.: Massachusetts, 1967). "The Administrator's Role in the Improvement of Education," The Elementary School Journal, Vol. LVII, No. 1, October, 1956, pp. 28-35.

[2] Office of Education Performance, Daniel Klepak, Director, "School Factors in Influencing Reading Achievement: A Case Study of Two Inner-City Schools (Albany, March 1974). This study is available through the Executive Chamber Archieves, Albany, New York.

1. Using "assembly line" techniques that treat all children alike.
2. Lecturing for lengthy periods while demanding that children sit "docilely" doing nothing.
3. Judging performance with robot-like rating system of "correct" and "incorrect" answers without any basis for explanation.
4. Creating a defeatist atmosphere by maintaining that some students would never learn.[3]

As a result of such teaching behavior, test scores show that 42% of the third grade city pupils and 48% of sixth graders read below acceptable levels.[4]

There is a need for a new and humanistic philosophy of teacher training which will firmly ground and train potential educators and functioning educators with a rationale and a method of teaching successfully in the pupils' terms.

---

[3] Ibid.

[4] Ibid.

This project grew out of a growing and deepening awareness of the "crises in our classrooms" and the belief that many aspects of these crises can be laid at the door of poor and inadequate teacher training programs which do not equip teachers with a philosophy or rationale which enables them to successfully face and solve the constellation of problems each classroom presents. In my position as Director of The Institute for Motivating Academic, Social and Political Achievement (IMASPA) which has been involved in evaluating teacher training programs and philosophies of education for several years, I and my staff have felt that today's problems in education can be met and dealt with by teachers who have received theoretical and practical training in a humanistic philosophy of education. IMASPA has long been working on such a philosophy and viable ways of teaching it to teachers.

This Maxi II Practicum presents an opportunity to integrate this philosophy into a workable guide and to utilize the philosophy as detailed in the guide in a teacher training program (for a complete copy of the Abstract of a Philosophy for a Guide in a Human Relations Training Program, see Appendix 15).

Qualifications of the Participant

Harry A. Royson has been Director of IMASPA for ten years. He is a member of the American Psychodrama and Group Psychotherapy Association and the N.Y.S.P.A. In addition, he has over two decades of experience as Director of Role Training for the Rehabilitation Center in New York City. Royson was Adjunct Professor at Monmouth College, teaching the Psychology of Learning; he has also taught courses in communication for City College and Ithaca College. Royson has and is doing extensive graduate work in Basic Science, Philosophy, Sociology, Education, Psychology and Guidance. A certified psychologist, he has created and directed leadership training programs for a number of large institutions and business organizations throughout the country.

IMASPA is a human relations institute currently involved in developing, investigating and testing methods for producing higher levels of motivation and involvement in students on the elementary, secondary and college levels with pilot programs of training, testing and evaluating teaching techniques now in progress in several New Jersey school systems. All the resources, acquired data and experience of the IMASPA staff are available and will be used by this practicum participant.

PRACTICUM OBSERVERS

William A. Atkins, Ed.D. Monmouth College West Long Branch, New Jersey (201) 222-6600	Professor of Education, Monmouth College, formerly Chairman of Department of Education, Psychologist, former President of American Guidance Association, Director of Consultation Center, New Jersey, Human Relations and Role Training Specialist.
Ronald J. Lofaro 8 "B" Street Cold Spring, New York (914) 265-2987	Assistant Professor of Education, Queens College, The City University of New York; M.A. Psychology, M.A., Ph.D. Philosophy of Education. Instructor: Rudolph Steiner Institute, Adelphi University; formerly Chairman of Department of Education, Brookdale Community College, New Jersey; Human Relations and Role Training Specialist.
Richard Daynard Northeastern University School of Law 400 Huntington Avenue Boston, Massachusetts 02115 (617) 437-3335	Professor, Northeastern University, Boston; M.A. Sociology (Columbia), Ph.D. (Sociology) M.I.T.; L.L.D. Harvard University; Human Relations and Role Training Expert.

CHAPTER II

PRACTICUM PROCEDURE

Acquiring and Sensitizing a Project Population of Volunteer Teachers

From April 1, 1974 through May 10, 1974, letters were forwarded from IMASPA to various school systems in New Jersey and Nassau, Long Island, and to schools in Manhattan, and Queens County, New York. Such letters briefly detailed the proposed teacher training program and the need for it, and called for volunteers to participate. (Sample of letter, Appendix 1) All schools chosen to receive letters of invitation had some previous liaison with the IMASPA organization either on a consultation or group experience basis.

Selection and Notification of Teacher Participants

From approximately May 15 through May 25 responses (from volunteering teachers) to the IMASPA invitational letter were read and evaluated by the director and staff. The most likely candidates were interviewed personally or by telephone to determine commitment to completion of training program and to using the philosophy and methods acquired in the program. Besides personal qualifications candidates were selected as to grade taught and location of school, so as to get a representative spread in the project population.

Twelve candidates were chosen -- nine females and three males representing grades K through 12. The candidates were notified by mail of their selection. (Sample of letter, Appendix 2)

General Meeting

It was ascertained that all participants and necessary IMASPA staff could attend a "getting to know you" meeting at The Rehabilitation Center on Friday, May 31, 1974. This was an informal meeting with refreshments so that participants and staff could meet and the project be discussed in greater detail. Much of this information had been disseminated previously in the screening phone calls and interviews made by the staff.

The following limited list of recommended reading was presented to the teacher participants:

Brown, George I., Human Teaching for Human Learning: An Introduction to Confluent Education (Esalen Book).

Flanders, Ned A., passem.

Clark, Margaret, et al, The Learning Encounter: The Classroom As A Communications Workshop (Random House).

Stanford, Gene and Albert E. Roark, Human Interaction In Education (Allyn and Bacon).

Rogers, Carl et al, Person to Person: The Problems of Being Human.

Yee, Albert H., ed., Social Interaction In Educational Settings (Prentice-Hall).

Several copies of each book and a collection of the Flanders articles were acquired by the IMASPA staff so that a small circulating library could be set up for participant use. Also at this meeting, the roster of IMASPA observers from the project were introduced. The following is a complete chart noting initials of participants, their school systems and grade (or subject taught) and the IMASPA specialist (plus his/her qualification) who will be observing them:

Teacher/ Participant	School System	Grade Taught	IMASPA Observer
J. W.	Manhattan, NY	K	Rita Kris, M.A. Psychologist The Rehabilitation Center (ABD) Brooklyn College, Instructor
J. C.	Manhattan, NY	Biology 11-12	
D. R.	Nassau, LI, NY	General Science 8	Jacqueline Lofaro M.A., Instructor Queens College (ABD)
J. R.	Queens, NY	1	
S. E.	New Jersey	2	Gwen Neser, Ph.D. Professor Monmouth College
K. B.	" "	5	
S. S.	" "	3	
J. P.	" "	Music 10	

Teacher/ Participant	School System	Grade Taught	IMASPA Observer
S. C.	New Jersey	6	Norman Palmer, M.A. (D.C.), Career Guidance Direction Red Bank, New Jersey School System
A. I.	" "	History 9	
B. L.	" "	Art-7	
A. W.	" "	4	

Lists of participants' and staff addresses and phone numbers were distributed at this meeting and all individuals were encouraged to keep in frequent personal contact with each other and to seek answers to any questions as they arose.

- THE TRAINING PROGRAM
  - Preface
  - Introduction
- Part One -- The Core Training Program
  - Movement Workshop (Logic/Exercise)
    - Introduction
    - The Movement Experience
    - Chart A -- Logic/Exercise
  - Relating Workshop
    - Introduction
    - The Relating Experience
  - Love/Communication Workshop
    - Introduction
    - The Love/Communicating Experience
  - Learning Workshop
    - Introduction
    - The Learning Experience
  - Synthesis Workshop
    - Introduction
    - The Synthesis Experience
    - Chart B -- Relating/Love/Learning/Synthesis
- Part Two -- Simulated Classrooms
  - Chart C -- Space/Time Action, Interaction, Application
  - Findings of the Sixty-Four Sessions

The Training Program

Preface

How can twelve people, ages twenty-five and above, who have spent most of their lives in traditional schools as students only to continue in the same traditional system as teachers, understand the phenomena of change sufficiently so that they would want to alter their whole approach to teaching and themselves, all in a three month training program? True, they had volunteered; assumedly they were dissatisfied with the *status quo* and were well motivated to try to understand a different approach to teaching.

Knowing what you are doing as a whole person through a more complete frame of reference seems to be simple. But apparently this is rarely achieved. Essentially accomplishing this was our thrust with our teacher/participants. We believe that being and functioning as a logical whole person is essential to learning, loving and relating as a progressively stable individual and that this is the basic foundation for humanness and creativity. One cannot be almost or partially human or creative. If one is not integrated, whole and stable, then one is not truly anything but unstable and non-creative no matter how overwhelming the performance/end product may be.

Zahorik, Brubaker and Haskell (see Appendix 3 for Zahorik and Brubaker article; Appendix 4 for Haskell article) are some of the outstanding contemporary social psychologists who, although very concerned with the phenomenology of humanism, are also deeply involved with the "preparation for living" (the practical problems of academia). Zahorik and Brubaker's statement on the "meaning of Humanistic Education" and Haskell's clear "Typology on Levels of Maturity" are two impressive statements at both extremes of the problem (from philosophical to pathological) with which we are struggling. Hopefully, they can help us on our journey into the middle -- wherever or whatever it is.

The following is a description of The Core Training Program as it took place. This program was an operationalization of the philosophy and theory dealt with in the Abstract of a Philosophy for a Guide in a Human Relations Training Program which is included in its entirety in Appendix 15 of this report. This Guide provides the philosophical and theoretical basis and rationales for all that follows:

Introduction

The Training Program consists of a four week Core Training Program that is an introduction to Exercise/Logic --

Relating -- Loving -- Learning, and a Synthesis of all four.

This is followed by eight weeks of 32 two-hour sessions of simulated classes; 32 two-hour sessions of discussions, criticism and problem solving; and eight four-hour sessions of review, rap and guide writing. (See Appendix 5, Pert Chart; Appendix 6 Addendum)

There are four hours of intensive involvement in each of the five areas; five consecutive days per week for four weeks in the month of June. We call this the Core Training Program because we are concerned only with the basic fundamentals that structure each area as it evolves and directly correlates to and with another area.

The eight weeks following the Core Training Program is an equally intensive application of the basic fundamentals in a simulated classroom situation plus discussion, criticism, problem solving, review, rap and guide writing. The schedule for this segment of the project was four hours per day, five days a week for eight weeks. This aimed at establishing and utilizing as ideal, an Exercising/Logic -- Relating -- Loving -- Learning -- synthesis situation as possible among the teacher/participants. This was accomplished by implementing and encouraging a humanistic involvement and emergent individualism through the use of the training fundamentals and by example and direction from the director (Harry A. Royson) and staff.

Part One -- The Core Training Program

Movement Workshop (Logic/Exercise)

Introduction

Movement is basic to life -- all forms of life -- regardless of the nature of form (Quality: Spatial dimensionality). Unfortunately, the uncounted varities of forms are mainly identified and known through content (Quantity: perceived and observed behavioral patterns) and very rarely is there recognition of the tangential (Synthesis: emergent stable identity) properties that lead to the understanding of form/content (perhaps there is so little of it?) as basic to the logic/relating/loving/learning that is so essential in establishing a stable, maturing synthesis within the dance (length), drama (breadth) and song (depth/height) dimensionality of existence and survival.

The importance of and the central role that movement in all its forms plays in the dynamics of the relating/loving/learning mechanism within the length (dance), breadth (drama), depth/height (song) of man's dimensionality has been a bone of contention throughout the whole history of thought.

Professor K. R. Barrett's "Learning to Move -- Moving to Learn," published in TIP, Vol. XII, No. 2 and the unpublished writings of Clair Schmais and S. C. Benanti (see Appendices 7, 8 and 9 respectively for copies of Barrett, Schmais and Benanti articles) are only three contemporary attempts at research in the theory and practice of the role and importance of movement. History has witnessed a multitude of contributors in this field including Aristotle, Plato, Hegel, Marx and many others who emphasized the central role of movement, especially in human relations and growth and development.

The comprehensive and extensive body of research in this area makes any similar attempts here redundant, if not impossible, and certainly not indicated.

For this researcher to attempt to repeat or abstract all or part of this voluminous research (pro and con), as either a support of this study's basic hypothesis or as an attempt to indicate historical precedents would be a Herculean task without heuristic value. But the rigors of "truth" and research make some documentation essential, especially when one challenges the "lance of criticism" by presenting some questionably "original" hypotheses.

We in IMASPA have defined exercise as "the progressive examination and evaluation of how to overcome the/any obstacle/resistance" -- and further defined logic as "the exercise of reason" in establishing a stable framework of/in movement.

The Movement Experience

Because of the need for brevity and simplicity, we have tried to utilize common knowledge about the structure and function of the human instrument minimizing (because of limitations of time and space) the theory and maximizing practice.

We believe that all action (dance), interaction (drama), and individual action (song) and the essential component elements, relating/loving/learning are interrelated in establishing a stable synthesis within a logical framework of movement.

We further believe that logic/exercise (an efficient, reasoned, viable progressive examination and evaluation of overcoming the/any obstacle/resistance) is the basic architecture for the form (qualitative) that houses the content (quantitative) and is the prime mover (motivation) for the knowing and understanding of self and others.

The 12 teacher/participants were oriented to this hypothesis and also took part in planning the schedule of the first four weeks of training.

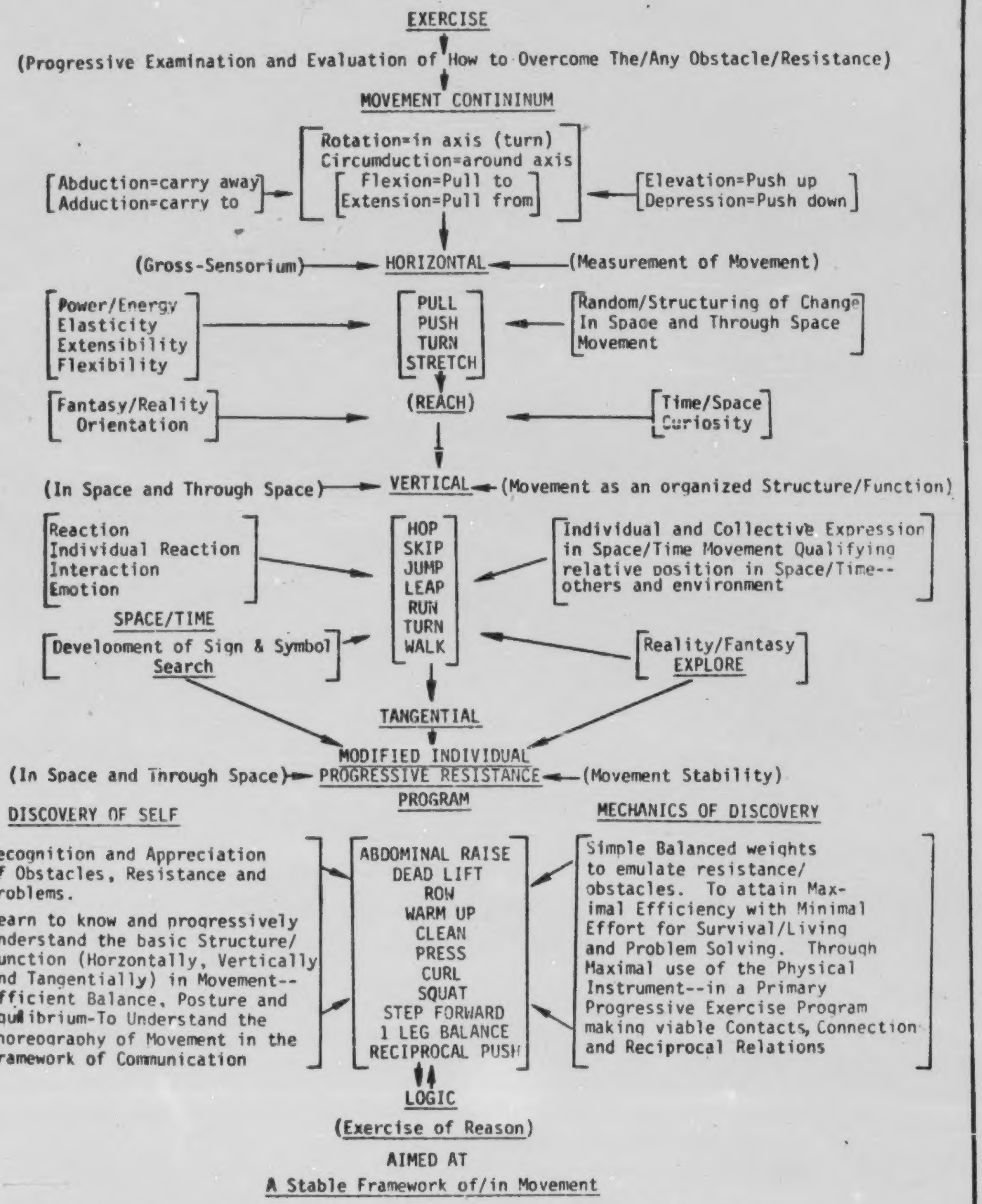
The exercise program was divided into four four-hour sessions, on Mondays from six to ten pm because some of our teacher/participants were involved in teaching responsibilities for most of the month of June. The first Monday session focused on the Movement Continuum. Simple references to anatomical structure, physical and mechanical movements were made showing a direct correlation in/through all these areas and demonstrating a similarity of qualitative movement (form) -- from anatomical through astronomical structure. This explanation sought to establish the basic common denominator in movement (logic) (see Chart A).

The second Monday was devoted to the lowest common denominator in movement: the bridging of form (quality) and content (quantity) in the horizontal plane: encouraging the opening of the sensory mechanism in a series of primary movements thereby motivating curiosity, thus testing primary abilities and the orientation to in-space and through-space movement. The teacher/participants, after an hour of extensive explanation, discussion and demonstration devoted a minimum of three hours in the Horizontal Plane (position) practicing and experiencing (first-hand) this basic premise. (See Chart A)

The third Monday was devoted to the highest common denominator in movement: Operation "Boot-strap" which was the reaching up out of the horizontal to the verticle, i.e., "fighting" and "overcoming" gravity, striving to establish some individual and collective impression, in-space and through-space. This is a quantitative (content) choreography and organization of movement as a precursor to the search for sign and symbol and the exploration for identity of self and others. The teacher/participants spent one hour on exploration, discussion and demonstrations and three hours on the practicing and experiencing of the Basic Premise (see Chart A).

The fourth Monday was devoted to the Modified Individual progressive exercise program. This was a simplistic application of the integration of the movement continuum (form) and the horizontal/vertical (content) movement choreography. We used a mechanical, balanced, synthetic, obstacle/resistance object (apparatus) for harnessing change, thus progressively experiencing an emerging structure/function (unity) as a means of knowing self and further discovery of self and others within the environment. All the exercises in the modified program are standard basic exercises that were screened, evaluated and organized to serve our purposes. Teacher/participants spent four hours in explanation, demonstration and practice (see Chart A).

CHART A



EXERCISE

(Progressive Examination and Evaluation of How to Overcome The/Any Obstacle/Resistance)

MOVEMENT CONTININUM

Abduction=carry away
Adduction=carry to

Rotation=in axis (turn)
Circumduction=around axis
Flexion=Pull to
Extension=Pull from

Elevation=Push up
Depression=Push down

(Gross-Sensorium) → HORIZONTAL ← (Measurement of Movement)

Power/Energy
Elasticity
Extensibility
Flexibility

PULL
PUSH
TURN
STRETCH

Random/Structuring of Change
In Space and Through Space
Movement

Fantasy/Reality
Orientation

(REACH)

Time/Space
Curiosity

(In Space and Through Space) → VERTICAL ← (Movement as an organized Structure/Function)

Reaction
Individual Reaction
Interaction
Emotion

HOP
SKIP
JUMP
LEAP
RUN
TURN
WALK

Individual and Collective Expression in Space/Time Movement Qualifying relative position in Space/Time--others and environment

SPACE/TIME

Development of Sign & Symbol
Search

Reality/Fantasy
EXPLORE

TANGENTIAL

(In Space and Through Space) → MODIFIED INDIVIDUAL PROGRESSIVE RESISTANCE PROGRAM ← (Movement Stability)

DISCOVERY OF SELF

Recognition and Appreciation of Obstacles, Resistance and Problems.

Learn to know and progressively understand the basic Structure/Function (Horzontally, Vertically and Tangentially) in Movement--Efficient Balance, Posture and Equilibrium-To Understand the Choreography of Movement in the Framework of Communication

ABDOMINAL RAISE
DEAD LIFT
ROW
WARM UP
CLEAN
PRESS
CURL
SQUAT
STEP FORWARD
1 LEG BALANCE
RECIPROCAL PUSH

MECHANICS OF DISCOVERY

Simple Balanced weights to emulate resistance/obstacles. To attain Maximal Efficiency with Minimal Effort for Survival/Living and Problem Solving. Through Maximal use of the Physical Instrument--in a Primary Progressive Exercise Program making viable Contacts, Connection and Reciprocal Relations

LOGIC

(Exercise of Reason)

AIMED AT

A Stable Framework of/in Movement

Utilizing Exercise to develop Patterns of Viable Movement for Logical Profiles and Choreography of Basic Movement in Problem Solving and Communication.

Relating Workshop

Introduction

The four Tuesdays in June were concerned with the relating mechanism: its form, content, meaning and viable application. Each Tuesday there were four hours of intensive examination and evaluation of the relating mechanism as it applies to the individual and the collectivity, the inner-world and the outer-world, and to self and others.

Our basic premise is, that in the search for truth (the variable consequences of the/any situation) in self and others, the action of acceptance, interest, concern, involvement and critical rejection/evaluation constitute the relating mechanism of the Social Atom within the Drama (breadth) of cross fertilization of life. Certainly, regardless of definition, association or situation, some sort of knowledge about relating is essential to achieve a minimum of meaningful experiences (feeling). There is no evidence to demonstrate that one can experience anything in a total vacuum; it would seem that as one relates to others (outer-world) one relates to oneself (inner-world) and conversely as one relates to oneself (inner-world) one relates to others (outer-world).

The Relating Experience

On the first Tuesday four hours were spent in clarifying the need for truth however defined or explained and forming the framework of the action of relating. This was followed by a thorough examination and evaluation of the meaning and application of the concept of acceptance.

How "open" must one be, or the situation be, in order to be sufficiently "aware"? What is the degree of transparency necessary to "perceive"? What is "opacity" or "translucency" and how important a part do they play in "awareness" and "perception"? Is it possible to examine and evaluate anything, anybody or any situation if there is no acceptance (awareness and perception)? What does happen (if anything) without acceptance? How does the kind of acceptance, given and received, affect "awareness", "perception" and resultant action? (See Chart B)

The second and third Tuesday (two four-hour sessions) was spent in clarifying, examining and evaluating the subjective/objective "interests" and "concerns in the "self", "others" and "situations". Questions of Reality/ Fantasy and Rationality/Irrationality were carefully weighed and discussed. What degree of rationality or irrationality plays a part in what is reality or fantasy? What kind of "involvement" (objective/subjective) is motivated by "interests" and "concerns" (subjective/objective)? What kind of "interests", "concerns" and "involvements" engender constructive values and a stable "self" and "situation" that promulgate a viable "good"? Is involvement an irrational fantasy that promotes emotional addiction or a stablizing reality that is rational and responsible leading towards a constructive "good"? At this stage of the training program the teacher/participants responded readily to the discussion with a growing readiness for more involvement and more dynamic contributions (see Chart B).

The fourth Tuesday (four hours) was most rewarding. The intensity of the Core Training Program seemed to "free" and inspire the teacher/participants to search deeply into themselves, each other and the situation choicefully, responsibly and critically evaluating and openly examining realistically and constructively. They then deeply questioned their ability to "listen" (see Appendix 10, Essay on Listening by Royson) while objectively involving themselves without any denial (non-acceptance) of subjective "feelings"; accepted "criticism" as a responsible search for the "good" (constructive stability) with no denial (non-acceptance) but rather as a meaningful rejection of that which is alien or isolated from involvement with the desired "good" for self, others and the situation. They tried to appreciate and recognize the individual or collective "feelings" as a product of a viable and meaningful "relating" experience (see Chart B).

Love/Communicating Workshop

Introduction

The four Wednesdays in June (four hours each session) were perhaps the most difficult because we dealt with the subject of "love"; love as a mechanical means of "communication", i.e., love without romance, over-sentimentality, distortion, misinterpretation, injection, rejection, delusion, illusion, etc. Rather, we examined love in its much more important role: as the very vortex of life, the axis of being, living or existing; "love" as the pure mechanics of the length (dance), breadth (drama) and depth/height (song) of communicating; "love" as the logical bridge in the empyrean of movement between the collectivity and the individual. Such "love" is truth and learning, search and discovery, the drama and song for living.

In "our" philosophy, "love" is the mechanical means (pure form) that makes viable communication/communicating possible. "Love" is not "blind", but points directly to the "Core" questions. When there is no contact, can there be any awareness or recognition? When there is no connection, can there be any involvement or acknowledgement? When there is no reciprocation, can there be any giving, receiving or exploring? When there is no contact, connection, reciprocation, can there be any merging or emerging? It is our contention that the old adage "Love makes the world go 'round" has a great deal of truth in it for, in our opinion, it is the axis upon which everything revolves if we would only let it "be". For what, where, when, who, why and how love (whatever it is) really is in "truth".

The Love/Communicating Experience

The four four-hour sessions on "Love" were spent in intensive discussion and practice among the teacher/participants, the director (H.A.R.) and staff in finding means for exploring levels of awareness and recognition of contacts. The teacher/participants and staff worked at acknowledging and involving themselves in as many sociometric connections as were possible and the establishing of reciprocal situations with every person present, to the degree that a merging/emerging experience could be achieved. They aimed at choicefully and responsibly giving of "self" to all and any who can dimensionally accept and critically receive and then return in "like" (objective response), without imposition of needs and lacks. Finding and seeking a fuller appreciation of self and others while continually searching for means to discover more. The extensive use of sociodrama, psychodrama and role-playing techniques greatly facilitated our goals, with more rewarding results (see Chart B).

Learning Workshop

Introduction

The four Thursday sessions (four hours each) were the most ambiguous; and we believe, were it not for the other component elements of the Core Training Program, would have been almost impossible. The teacher/participtants seemed to be, by the nature of their competitive academic and highly conforming social preparation, the most conditioned against and resistant to "true" learning. This may seem a strong evaluation of teacher training and the academic experience in general, but this is a view held by many. Of late this has been so vocally expressed among critics of education as to constitute a clamorous cry for change. Below are cited but two of the many concerned humanists who fear for the future of our civilization, i.e., our children.

Child psychologist Eda J. LeShan, in an article in the New York Times Magazine and George B. Leonard, editor of the now defunct national news magazine Look, both directly attended to the above statement some eight years ago (see Appendices 11 and 12 respectively). The question we should ask ourselves now is, what have we done about it, and how loudly are we protesting today?

Learning, the subject of our Thursday sessions, was an on-going workshop with all that had gone on before in the other workshops serving as a booster in the learning arena.

The Learning Experience

We very quickly established that "change" is a "blind, random, constant" within movement. In reality it is the countless temporal measurements of duration from future to past and past to present/future. Change in itself then, is an entrapment in time, just as "faith" without "hope" and belief is an entrapment in space. Growth and development, the sine qua non of learning, is only possible through exchange of "differences" in the arena of change. We encouraged open reaction to all contacts and stimuli while cognitively accepting the believability of individual reaction. We recognized interaction between all levels of "participant observers" as necessary for the genuine and sincere appreciation of the particular and the general uniqueness as well as similarities of self and others, "hoping" for a "progressive" "alteration" and "discovery" of the inner and outer universes of "self" and "others". Here again, sociodramatic, psychodramatic and role training techniques played an important part in stabilizing the situation and expediting the "learning" experience (see Chart B).

The four Friday workshops (four hours each session) were directly focused upon an integrative "synthesis" of the concepts of Logic/Exercise -- Relating -- Loving -- Learning as the building blocks for a stable identity for "problem solving." The evidence seems quite clear that that which separates man from animal is man's ability to conceptualize and solve problems. True, all forms of life cope with problems, in one way or another: adapting, adjusting, escaping, conquering, destroying (even marrying), etc. But, the potentially human being has the inherent ability to conceptualize the nature of "problem" itself and visualize the Core and Scope of a/the problem while he busies himself with the spatio-temporal limitations of qualifying and quantifying the obstacle for use or abuse. Leeper points to the dehumanizing practices developed by the ASCD Commission on Humanism in Education and suggests a positive juxtaposition (see Appendix 13). The Core Training Program hopefully demonstrated that all dimensions of man are necessary for Human Problem Solving (see Chart B).

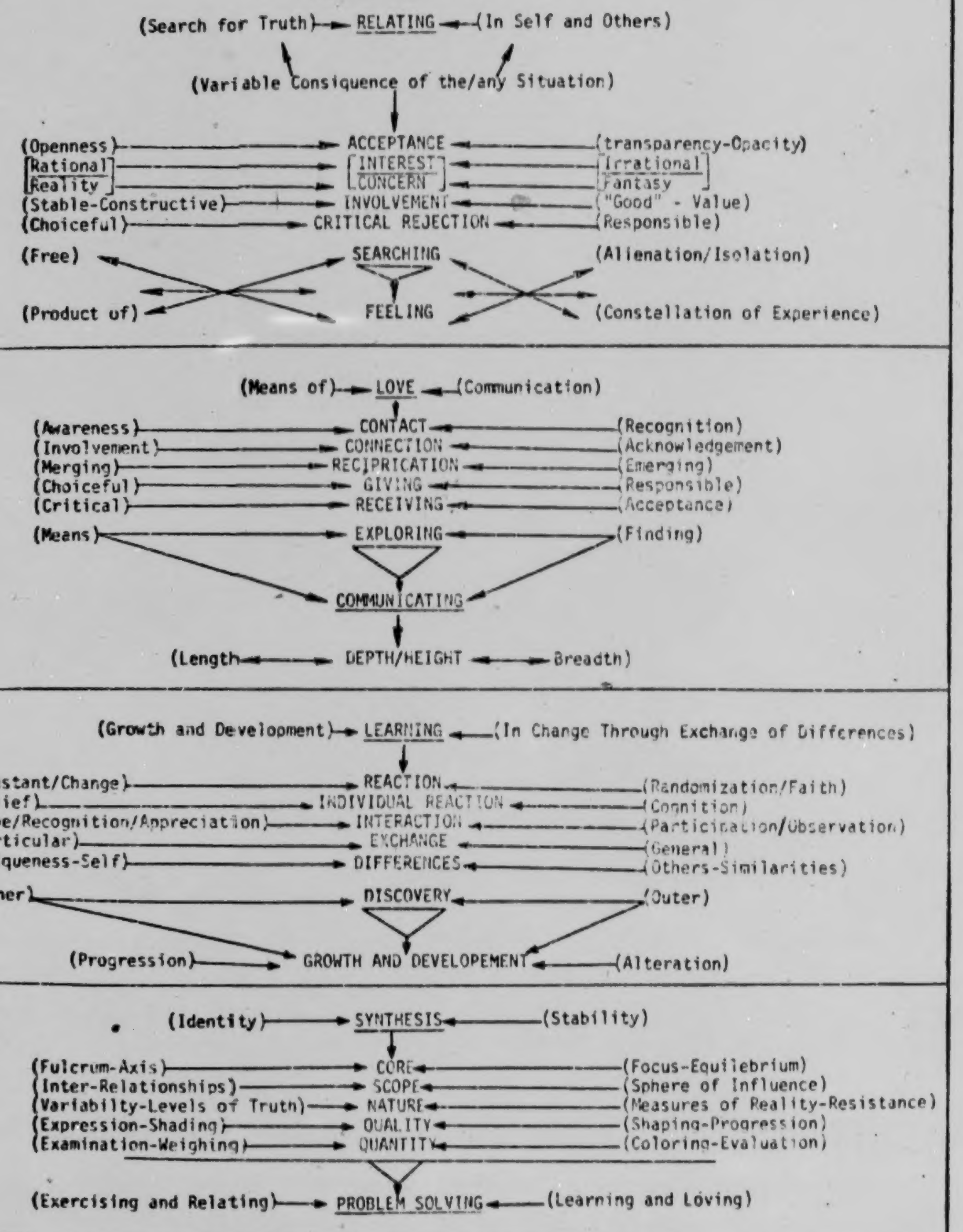
Synthesis Workshop

Introduction

Man's dimensional (physiological, psychological, sociological) existence is made possible through the

CHART B

THEORY DISCUSSION



continuous practice of the sound, symbol and movement within the dance, drama and song of human expression. Utilizing both verbal and non-verbal techniques to express individual and collective differences and similarities and reacting, individually reacting, interaction and interrelating for meaningful and constructive action, man reaches for his human potential (see Chart B and C). (See Appendix 14)

The Synthesis Experience

In the "synthesis" workshops we directed the action through the what, where, when, who, why and how of the individual and collective roles we play within our dimensional existence. We utilized sociodrama, psychodrama, dance movement (as developed in/from the logic/exercise workshops) and role training/taking techniques, to achieve insight and understanding into the inner ↔ outer rhythms as well as the particular ↔ general expression of man striving to move -- relate -- love and learn to solve problems and to find, understand and appreciate self and others with minimal effort and maximal efficiency (see Chart C).

The purpose of the Core Training Program was to give 12 teacher/participants an intensive four-week exposure in action to a wholistic, humanistic philosophy through the use of standardized individual and group interaction techniques as a preparation for eight more weeks of equally intensive practice of the knowledge derived from the seeds of understanding (of self and others) planted during their initial training program experience. We trust that the rest of the training sessions will nourish these seeds to a full harvest that will shape our teacher/participants to the full bloom of inspiration that will feed man's most precious and important commodity -- the children.

Part Two -- Simulated Classrooms

The second part of the training program given by the director (H.A.R.) with the assistance of four members of the IMASPA staff was organized for an eight week period between July 1 and August 30 with a one week hiatus during the first week of August because the director was busy in Florida. However, since there were nine weeks in this period, it posed no problem. It was interesting to observe that, the teacher/participants met on their own accord, during this week, saying that they were much too much involved and excited about the program to take a break. This part of the training program was organized (the teacher/participants not working during the summer made it easier) into two two-hour split sessions on Monday, Tuesday, Wednesday and Thursday for a total of 64 sessions.

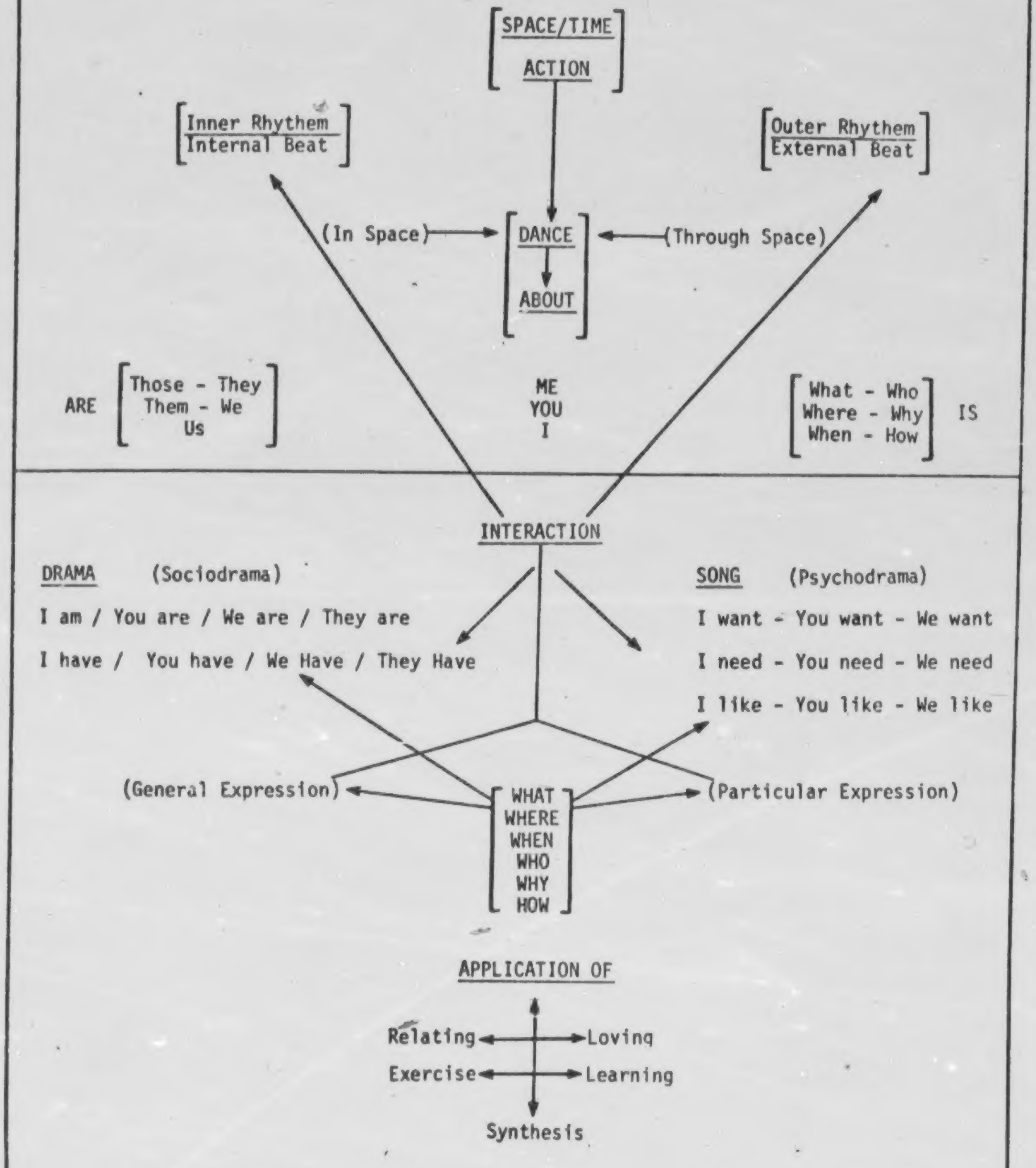
The first two hours were given over to the simulated classroom practices and the second two hours to discussion, criticism and problem solving. One day a week, Friday, for eight weeks, a straight four hour session was utilized for review and rap as well as assisting in the writing of the Guide: Abstract of A Philosophy For A Guide In A Human Relations Training Program (see Appendix 15 for the Guide).

What was most revealing as the teacher/participants wholeheartedly threw themselves into the second part of the training program was the immediate influence of the Core Training Program apparent in their acceptance of suggested techniques and their eagerness to try out their new found knowledge and understandings. Most gratifying of all was their intensive desire to exchange and cross fertilize ideas and methodology. So complete was their involvement that the split sessions might as well have been continuous. The separation seemed to serve only to emphasize the focus of the activity.

The simulated classroom was indeed a "true" classroom. Each teacher/participant took turns in directing and planning the action; while the rest played the roles of the students/participants. All different types of formats were tried: team-teaching (one to four teachers), teacher and assistants (one to three), no teachers (to test student responsibility), as well as a perusal and testing of a variety of techniques listed in Appendix 14. The teacher/participants could hardly wait for the second session to discuss and plan as to whether or not the Core Training Program could apply or not apply, help or interfere, in the working situation. Most of all the teacher/participants were anxious and curious to prove fully the "Core" components in action. And they did, particularly through the space/time -- action/interaction techniques (see Chart C).

The thing that pleased and surprised them the most was that the more they exercised -- searched -- explored -- and discovered, the clearer view and better understanding everyone got about the simplicity of the interrelationships of the component elements (exercise/logic -- relating -- loving -- learning) as a means of seeing the "whole" in a "true" interchangeable "Gestalt" (ground/configuration). But more than that, the teacher/participants found as they became more one within themselves and with each other the philosophy became clearer and they became more expert in an integrated application of the component elements, without any apparent emphasis or separation of each element. In short, they, the teacher/participants, became the working philosophy, with each in his own unique way projecting himself/herself as a whole, stable person with a viable point of view; a view that was ready to be tested, proven

CHART C


SPACE/TIME
ACTION
Inner Rhythem
Internal Beat
Outer Rhythem
External Beat
(In Space)
DANCE
ABOUT
(Through Space)
ARE
Those - They
Them - We
Us
ME
YOU
I
What - Who
Where - Why
When - How
IS
INTERACTION
DRAMA (Sociodrama)
I am / You are / We are / They are
I have / You have / We Have / They Have
SONG (Psychodrama)
I want - You want - We want
I need - You need - We need
I like - You like - We like
(General Expression)
(Particular Expression)
WHAT
WHERE
WHEN
WHO
WHY
HOW
APPLICATION OF
Relating
Loving
Exercise
Learning
Synthesis

and constantly revised and altered to meet each new challenge -- no matter.

Findings of the Sixty-Four Sessions

The following are the most important findings of the 64 sessions:

1. The sociometric design of the circle was the most viable. Student and teacher can choose desired position and can vary said position at will according to likes, dislikes or preferences.

2. It was vital for each participant/student to feel free to express the subjective/objective perceptions of his/her inner-world. .This unique expression, verbal and non-verbal, of the where, when, what, who, why and how of each participant, is the most essential instrumentality of "self" that can be contributed to the others involved in the/any situation, and to the personal freeing of the individual.

3. Each participant/student should be encouraged constantly to express verbally and/or non-verbally the objective/ subjective observations of his/her outer-world. The mandatory right of each and every participant to agree or disagree with the where, when, what, who, why and

how, according to his/her ability to observe the phenomena or phenomenon he/she is involved in, particularly and/or generally.

4. The teacher/participant should express intelligently his/her objective/subjective inner and outer-worlds in terms of perceptive and observational abilities and capabilities.

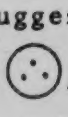
5. The major role of the teacher/participant is in constructive guidance and as a responsible source for information and material.

6. The teacher/participant must be an example both as learner and truth-seeker.

7. The teacher/participant must be stable, gentle, loving and kind, while projecting a friendly strength that plays no favorities at any time.

8. The teacher/participant can best introduce source material (curricula) as part of presentation of self through: movement (posture - flexibility, elasticity, extensibility, power) + Relating (position-acceptance, interests, concerns, involvements, critical values) + Loving (attitude-reciprocation, exchange, growth, development) situations.

Namely, the teacher participant and what he/she teaches should be/are one and the same.

9. The teacher/participant can suggest the organization of units of dyads , triads , and other smaller units to work together for the purpose of exchanging and sharing (communicate) their individual and collective findings with the whole class (group).

10. The teacher/participant must relate the class (group) experience to the world outside and help bring the outside world into the classroom and "help" find ways to integrate both.

11. Each student/participant should be motivated and encouraged to assume a teacher (leadership) role.

12. Show each student/participant how to examine and evaluate (logic not analyze) self and each other constructively. (Achievements-growth-development -- "Good").

13. All participants should try to be an example for exchanging and sharing of all knowledge, perceptions and observations with a profound respect and appreciation for each and every difference while striving to have a body of shared knowledge and understanding.

14. All participants should try to find ways to emphasize and encourage recognition and respect for individual qualities, quantities, abilities and capabilities without any invidious competitive comparison.

15. All participants should try to place the greatest emphasis on individual expression (constructive) as a unique contribution in its own space/time and vital to a "good" well-functioning situation, so necessary to make possible the emergent "free" individual.

16. All participants should realize that "freedom" is not license (to do whatever), but a choiceful responsibility through a continuum of mastery of self and environment that is the product of a "good group" (Humanness).

17. Everyone should try to recognize that the combination of testing, learning and teaching tend to negate each other (see article on testing in Appendix 12).

18. The result of "true" learning and "good" teaching prove themselves.

The eight four-hour sessions from July 1 to August 30 were held on the Friday of each week. They were led by the director (H.A.R.) and assisted by a varying number (one to ten) of the IMASPA staff. We did encounter one major problem. The session was scheduled from six to ten pm, but we rarely finished before one am; and on two occasions (with time out for feeding the beast), the session lasted until six am of the following morning.

It would be impossible to describe all the involvements, investments and evolvements that resulted from these discussions; it would fill a dozen books -- very heavy books -- one for each teacher/participant (and then some). It was thrilling to see 12 formerly rigidly conditioned and uncertain teaching technicians behave like caring and concerned human beings who really and truly wanted to "learn", "beings" who "listened" and genuinely respected themselves and each other. It was exciting to watch teaching technicians become "teacher educators."

All this resulted in the writing of the Guide (a most difficult chore) that would have been almost impossible without this wonderful and practical proving ground.

Most of all, we took heart from the qualitative and quantitative development of the teacher/participants into a "Good Group": The director is greatly motivated to continue and extend his researches towards a greater refinement and clarification of "Abstract of a Philosophy For a Guide in a Human Relations Learning Program" (see Appendix 15) that is a healthy combination of theory and practice.

EVALUATION OF DATA

- Quantitative Data
  - Description of Data
    - Figure I -- Observation of Teachers
    - Figure II -- Student Evaluation of Teachers
    - Figure III -- Teacher Self Evaluation
    - Figure IV -- Post Observation Consultation Evaluation
  - General Statement and Notation of Trends
  - Observation of IMASPA Trained Teachers by IMASPA Staff
    - Chart -- Cumulative Frequencies of Positive and Negative Teaching
  - Student Evaluation of Teachers
    - Chart -- Cumulative Frequencies of Positive and Negative Student Evaluations
  - Teacher Self Evaluations
    - Chart -- Cumulative Frequencies of Positive and Negative Teacher Self Evaluations, Part I
    - Chart -- Cumulative Frequencies of Positive and Negative Teacher Self Evaluations, Part II

CHAPTER III

EVALUATION OF DATA

Quantitative Data

Description of Data

This section will be devoted to an evaluation of the quantitative data produced by this practicum project and a presentation of the qualitative data. The former data, completed during the period of practical application of the IMASPA philosophy and techniques in the classrooms of the twelve trained teachers, takes several forms:

1. Weekly observations by IMASPA observers of the teachers in the actual classroom situations. Observers completed check lists of teacher classroom behavior. (Figure I is a copy of the check list completed by IMASPA observers.) As can be seen in Figure I, check lists were divided into four types of behavior corresponding to the areas of concentration of the summer workshop: exercise, relating, love (communicating), and learning. Within each subdivision, behaviors A, B and C were considered positive, and behavior D was considered negative or undesireable. In other words, in each behavioral subdivision, behavior A, B and C

FIGURE I

OBSERVATION OF IMASPA-TRAINED TEACHERS BY IMASPA STAFF

Date ____________________ Week-in-Project ____________________

NAME OF TEACHER ____________________ NAME OF OBSERVER ____________________

SCHOOL ____________________ GRADE ____________________

I **Exercise:**

A. Teacher utilized directed movement ____________
B. Teacher recognized and noted good form ____________
C. Teacher fostered progressive improvement ____________
D. Teacher failed to recognize and accept individual differences in form and movement ____________

II **Relating:**

A. Teacher accepts students' contributions ____________
B. Teacher fosters student involvement in content of lesson and activity in classroom ____________
C. Teacher focuses discussion on constructive synthesis ____________
D. Teacher utilized mostly lecture format ____________

III **Communicating (Love):**

A. Teacher is open and accepting of student ideas ____________
B. Teacher recognizes others; seeks to establish lines of communication ____________
C. Teacher supports and involves self in reciprocal dialogue ____________
D. Teacher maintains authoritarian position ____________

IV **Learning:**

A. Teacher affords opportunity for pupil discovery ____________
B. Teacher encourages exchange of differences ____________
C. Teacher participates in either discovery or exchange ____________
D. Teacher supports only own ideas; dominates class ____________

Observer's Comments (use reverse side if necessary) indicated a non-directive, flexible profile presented by the teacher and noted by the IMASPA observer. These observations were compiled and tallied on a monthly basis. The frequency of responses, i.e., checking of each behavior was totaled resulting in simple frequency distributions. These were then graphed to show a monthly profile of each teacher's observed classroom behavior. Table I-C profiles the observed classroom behavior of K. B., grade 5, New Jersey. The abscissa notes the frequency of responses in intervals of one and ranging from 0 to 5. The ordinate notes the types of behavior in letters A-B-C-D and grouped into subdivisions: exercise, relating, love (communicating) and learning. The lettered behaviors correspond to the coding of the behavior on the observers check lists; A-B-C being always positive and D being always negative. A total of 247 observers check lists were received.

2. Student evaluations were completed by the students of each of the 12 trained teachers. In the cases of students too young to complete the check lists, the students oral responses were noted on the check list by the IMASPA observer. Students were asked to respond to 15 statements (see Figure II). Responses to statements A through J were considered positive responses;

FIGURE 11

STUDENT EVALUATION OF TEACHERS

Date ____________________ Week-in-Project ______________

Name of Student ________________ Name of Teacher ______________

School ______________________ Grade ____________________

(Check if answer is yes)

A. I felt this teacher was interested in me ______________

B. I felt free to ask questions in class ______________

C. I felt free to disagree with this teacher ______________

D. I was interested in what I was doing in class ______________

E. I was interested in what my classmates were doing in class ______________

F. It was easy to ask this teacher for help ______________

G. I was able to talk to the teacher individually every day (or frequently) ______________

H. I would like to be in this teacher's class again ______________

I. I would like to be in another class like this one ______________

J. We often worked together in groups ______________

K. This teacher made us keep silent often ______________

L. This teacher made us agree with him/her ______________

M. This teacher didn't answer my questions ______________

N. This teacher was hard to talk to ______________

O. This teacher didn't listen to my suggestions about things to do or study in class ______________

In the space below write out anything you would like to say about your teacher:

those to statements K through O were considered negative. Frequency of responses were totaled and graphed for each month providing a monthly profile of student evaluations for each teacher. Table I-A profiles the student evaluations of K. B. for each of the months September 1974 through January 1975 (going from left to right). Along the abscissa of each graph is noted the frequency of responses in intervals of one ranging from 0 to 35 (the largest number of students in any class). Along the ordinates are letter codes of the statements on the Student Evaluation Form. These letter codes correspond to the letter codes on said form (again, see Figure II), with codes A through J considered positive responses and K through O considered negative. A total of 371 students in 13 classes (J. C. taught two classes) completed a monthly evaluation for five months resulting in 1855 completed student evaluation forms.

3. Teacher self evaluation check lists were completed on a weekly basis by each of the 12 trained teachers for the 13 participating grades (see Table I-B). These check lists were divided into two main sub-groups: Self-Evaluation of Classroom Behavior (Part I) and Evaluation of Student Behavior (Part II). In Part I, behaviors A through G were considered positive and

FIGURE III

TEACHER SELF EVALUATION CHECKLIST

Date ______________________ Week-in-Project ______________

Name of Teacher ________________ School ______________________

Grade __________

(Check if yes)

Part I - Self-Evaluation of Classroom Behavior

A. I encouraged pupils' expression of differences ________
B. I was involved in discovery and exchange ________
C. I reciprocated feelings openly ________
D. I was responsive to/interested in pupils' expressions ________
E. I recognized and supported utilizing good form in movement ________
F. I fostered pupils' expressions of curiosity ________
G. I sought open and reinforced open pathways of student-teacher communication ________
H. I lectured and/or demonstrated consistently ________
I. I was impatient and critical ________
J. I attempted to justify my position of authority ________
K. I consistently gave unilateral directions ________

Part II - Evaluation of Student Behavior

A. Students expressed curiosity ________
B. Students expressed openness and interestedness ________
C. Students asked open-ended questions ________
D. Students sought to exchange with peers ________
E. Students displayed initiative and/or self-direction ________
F. Students were passive ________
G. Students asked for direction ________
H. Students were apathetic in regard to class ________
I. Students acted out in negative or hostile fashion ________

Comments:

behaviors H through K were considered negative. In Part II, student behaviors A through E were considered positive and student behaviors F through I were considered negative (see Figure III).

The frequency of these responses were tallied and plotted on graphs to provide monthly profiles of the teachers evaluations of their own and their students' behavior in the classroom (see Table I-B). Along the abscissa of each graph is the frequency of responses in intervals of one and ranging from 0 to 5. Along the ordinates of the graph -- each graph representing a monthly profile -- are letter codes for each behavior in each of the sub-groups -- Parts I and II. These letter codes correspond to those on the Teacher Self-Evaluation Form (again, see Figure III). Twelve teachers filled out five monthly check lists for 13 grades producing a total of 247 completed forms.

NOTE: In Tables I-C and I-B it should be noted and considered that there is not a uniform number of weeks in each of the months September through January. As a result, the total frequency of responses for a month like October which has five weeks as compared with months like September and December, which have three weeks, is higher. This factor will be considered in the evaluation of data.

FIGURE IV

POST OBSERVATION CONSULTATION EVALUATION

Date ____________________ Week-in-Project ____________

Name of Teacher ______________ Name of Observer ____________

School ____________________ Grade ____________________

Areas Discussed:

A. Exercise
   Positive Frequency ____________________ (A through C)
   Negative Frequency ____________________ (D)

B. Relating:
   Positive Frequency ____________________ (A through C)
   Negative Frequency ____________________ (D)

C. Communicating (Love):
   Positive Frequency ____________________ (A through C)
   Negative Frequency ____________________ (D)

D. Learning:
   Positive Frequency ____________________ (A through C)
   Negative Frequency ____________________ (D)

Strong Points

Areas of Improvement

Comments (Use reverse side if necessary)

4. A fourth form of data was produced by the practicum project: Post-Observation Consultation Evaluations completed by the IMASPA observers in a conference with each teacher (see Figure IV). As was noted in the Interim Report of February 1975, these data were not used in the final evaluation of the practicum because they duplicated the results derived from the Observer Check Lists. In Part II of this Chapter copies of each observers' qualitative report, in letter form are included. These present in greater detail the particulars of both observations and conferences.

In total, 2596 completed forms and check lists were received of which 2349 are represented here in a series of 13 teacher profiles. Each teacher profile (Tables I through XIII) contains data from student evaluations (A), Observations of Teachers (C) and Teacher Self-Evaluations and Evaluations of Students (B).

General Statement and Notation of Trends

A general perusal of the three types of monthly profiles completed for all 12 teachers (and remember that J. C. taught two grades both of which were observed and evaluated) results in several trends:

1. From September 1974 through January 1975 the frequencies of positive responses generally increased. For

example, in Table I-A, the monthly profiles of student evaluations of K. B., it can be seen that the frequencies of positive responses (A through J) consistently rose, with the exception of the month of October. (More about the phenomenon of October and December later.) The frequencies of negative responses (K through O) consistently dropped during the months of practical classroom application, until, in the case of K. B., they completely disappeared in the month of January. In considering the negative responses, a factor must be remembered: An "O" response score must be considered a positive response. For instance, if no student found K. B. "hard to talk to" (behavior N), this meant her students found her easy to approach and talk to. In Table I-B, again considering K. B., her self-evaluation of her own classroom behavior and that of her students became increasingly positive as the months progressed. We can see that in September there was a relatively poor atmosphere in the K. B. classroom. However, by January, a four-week month, the pattern not only is reversed by a strikingly stable straight 4 scores for positive behavior and straight O scores for negative behavior. These correspond very well with the student evaluation profiles.

In Table I-C in K.B's. total profile, that detailing the monthly evaluations by IMASPA observers, we see not only the same downward trend of notations of negative behavior, but the stability reached by January. Remember, when considering these observer evaluation profiles, that behavior D is always considered negative, and behaviors A, B and C always considered positive. We have considered the profiles of K.B. in explaining this trend to a lessening and eventual disappearance of negative classroom behavior and atmosphere. However, as was said, without exception, profiles of all the trained teachers show the same trend.

2. A refinement of the above described trend shows that each month during the practical application period of the practicum project, has a particular character; a character affected by several reasons:

   A. September: By IMASPA standards, the scores and profiles for September were "poor", although the IMASPA observers reported that our teachers' September performance was much improved from their June 1974 classroom performance which the IMASPA observers had informally evaluated before the summer workshop. It was during this tentative beginning that we relied on two devices to encourage improvement.

(1) It was during this face to face contact with the trained teachers that the observers learned of the general low-grade anxiety felt by these teachers in putting into practice in classrooms something new. Such anxiety frequently produced a return to old patterns syndrome. The conferences provided the observers with the opportunity to provide the encouragement and support the teachers needed. Also, it was ascertained that September was normally a chaotic month in the classroom -- a period of often tense "getting-to-know-you" and student "testing" of teachers.

B. Teacher Self-Evaluations: We found the weekly self-evaluation forms that were completed by our teachers to be an efficient motivation to trying out what they had learned in the summer workshop.

2. October: During October we see the scores of positive frequencies especially in student evaluations shooting up quite high. We feel this was the result of encouragement and support provided by observers, the motivation provided by teachers completing self-evaluation forms

and, importantly, by initial success experienced by the teachers after they felt confident to experiment by late September and early October.

3. November: The November scores indicate a period of healthy and positive stabilization with the general improvement trend more than apparent. In observation conferences, teachers reported feeling increasing confidence with the new philosophy and techniques. Students were responding quite well.

4. December: This month showed a slight downward trend and teachers reported not being discouraged by this because the Christian and Jewish holidays always seem to place additional strain on the classroom atmosphere. What we feel most pleased to report is that, even with the extra strain of the holidays, positive frequencies in all profiles were high enough to indicate steady progression.

5. January: This concluding month of the practical project was notable for stabilization of positive behaviors and evaluations at consistently high levels. For many teachers negative behaviors had almost totally disappeared. In conferences, teachers reported feelings of fulfillment, competence and mastery.

Observations of IMASPA Trained Teachers by IMASPA Staff

We are now considering the weekly evaluations of the teacher/participants by IMASPA observers. As was mentioned, this was done via in-class observations which were recorded on standardized check lists. Classroom behaviors were grouped to four categories which corresponded with the four areas of concentration in the Summer Workshop training experience: exercise, relating, love (Communicating) and learning. In each category three positive behaviors were noted (A, B and C) and one negative behavior (D). As we turn to the teacher profiles we will be referring to Table C on Teacher Profiles.

Below is a chart representing the cumulative frequencies of positive and negative classroom behaviors as noted by IMASPA observers for all 13 teachers for all five months of the practical classroom experience. Next to the columns noting cumulative totals of positive and negative behaviors and columns noting the maximum frequencies that could be checked by the IMASPA observers:

CUMULATIVE FREQUENCIES OF POSITIVE AND NEGATIVE TEACHING BEHAVIORS FOR MONTHS SEPTEMBER THROUGH JANUARY AS NOTED BY IMASPA OBSERVERS

	POSITIVE BEHAVIORS		MAXIMUM POSITIVE BEHAVIORS	NEGATIVE BEHAVIORS		MAXIMUM NEGATIVE BEHAVIOR
	(A,B,C,)	%		(D)	%	
Sept.	253	52.9	468	44	28	156
Oct.	522	60	780	29	11	260
Nov.	444	61	624	19	9	208
Dec.	360	76	468	7	4	156
Jan.	500	80	624	6	2	208

As the cumulative totals show, positive classroom behaviors as checked by IMASPA observers increased from somewhat more than half the total possible frequency of positive behaviors in September to 80% of the maximum frequency of positive behavior in January. As was mentioned earlier, October was a five-week month and this one factor accounting for the high total of positive behavior registered in that month. Because of this unequal number of weeks per month, the percentages of the total number of positive behaviors is more indicative of the steady improvement of trained teachers during the classroom experience portion of the practicum project. As was noted previously, the most pronounced period of improvement was from

September through October. Qualitative observation reports seem to indicate that this sharp rise in positive classroom behaviors was due to the teachers experiencing success during the initial practical application of IMASPA techniques and philosophy. Such initial successes reinforced their commitment and self-confidence. Another, and even more striking period of improvement occurred between November and the end of December. Raw scores seem to indicate a slow up in progress at this point which we were quick to attribute to the somewhat unproductive atmosphere characteristic of the holiday period. However, when refining data to more revealing percentages, we find that the IMASPA philosophy and techniques strikingly aided our teachers in overcoming these well-known holiday doldrums and frustrations.

What was even more pleasing to us, however, was the very low frequencies of negative behaviors noted. At their most frequent, negative behaviors were noted by the IMASPA observers only 28% of the total number of times they could have been noted. By January, negative behaviors were noted to be less than one percent of their maximum opportunity for appearance. Needless to say, such low frequencies of negative behavior helped us to feel justified for the tremendous investment of time and talent made to our Summer Workshop Program.

As we look to the individual behaviors noted by the IMASPA observers, we can see that all our teachers used some sort of directed movement in their classrooms -- either as PRE exercise, dance, open-ended expression, movement signatures, drama, etc. The use of movement in the classroom has neither been fully researched or utilized. For too long, movement was relegated to the physical education area and thought by most recreationists to fulfill a role only as a healthy respite from the classroom and a contributing factor to physical fitness. We at IMASPA have long felt that movement should be an integral part of most learning situations. It is our experience that it is a motivating and integrating technique and ultimately helpful in getting students to realize the multi-dimensionality of their capabilities and their soma.

Student Evaluations of Trained Teachers

We are now considering the monthly evaluations of the 12 IMASPA teachers by the 371 students collectively involved in the program. Each student completed five monthly evaluations which produced a total of 1855 completed student evaluations. Student evaluations consisted of 15 closed response statements (e.g., "I felt this teacher was interested in me . . . .") 10 of which were considered positive (A through J) and five of which were considered negative (K through O). On the teacher profile charts we are referring to Table A.

Below is a chart representing the cumulative frequencies of positive and negative evaluations made by the 371 students, once a month for five months, for all 12 teachers teaching in 13 grade levels. Below are columns noting the cumulative raw frequencies by month, columns noting the maximum number of positive or negative evaluations possible per month; and the percentages the raw totals represent of the maximum possible totals. We did not consider the absence of a positive response as a negative response, this technique considered too nebulous in terms of our reading factors into lack of student response that we could not validate empirically.

We place great emphasis on our student evaluations because this is the population we hope to affect ultimately in the future. As we can see below, our hopes were filled in the practicum beyond even our most optimistic expectations. In terms of positive evaluations, the results show a low start, with students somewhat skeptical and teachers somewhat tentative in utilizing the skills acquired during the summer. Gradually, with students responding heavily to such all important statements as "I was interested in what I was doing in class; I was interested in what my classmates were doing in class," we can see the

CUMULATIVE FREQUENCIES OF POSITIVE AND NEGATIVE STUDENT EVALUATIONS OF TRAINED TEACHERS FOR MONTHS SEPTEMBER THROUGH JANUARY

	POSITIVE RESPONSES (A-J)			NEGATIVE RESPONSES (K-O)		
	RAW TOTAL	%	MAXIMUM TOTAL	RAW TOTAL	%	MAXIMUM TOTAL
Sept.	1113	30	3710	271	14.6	1855
Oct.	1533	41.3	3710	183	10	1855
Nov.	2017	54.4	3710	80	4.3	1855
Dec.	2457	66.2	3710	54	2.9	1855
Jan.	2819	76	3710	34	1.8	1855
			18550			9275

percentage of positive evaluations rise until January students gave their teachers three-quarters of all the possible positive evaluations. Even more heartening was the paucity of responses to negative statements on the Student Evaluation Form.

As the above chart shows, at the highest peak of response to negative statement, such response never reached 15% of the maximum negative responses possible. By the end of the actual classroom experience, negative responses were less than 2% of the possible maximum.

Acknowledging the myriad factors which can affect such student evaluations, factors over which we could exert little or no control we still consider this a valuable form of data for several reasons:

1. It provided feedback in an easily digested quantitative form.

2. This feedback was from an uncontaminated source in the sense that students were not volunteers who could be predisposed in some way to the applied stimulus, and the students had not been exposed in any way to IMASPA techniques and philosophy previously.

3. The student population was both random and representative coming from all grade levels and a full range of socio-economic backgrounds.

Teacher Self Evaluations

We are now considering the Self Evaluations the 12 IMASPA trained teachers completed on a weekly basis. Twelve teachers in thirteen grades completed self evaluations producing a total of 247 completed Teacher Self Evaluation Forms. Each form was divided into two parts.

Part I -- Self Evaluation of Classroom Behavior

Consisting of 11 closed response statements (A through K) describing positive or negative teaching behaviors (e.g., "I reciprocated feelings openly . . .";

"I consistently gave unilateral directions . . ."). Responses to statements A through G were considered positive; H through K considered negative.

Part II -- Evaluation of Student Behavior

Consisting of nine closed response statements (A through I) describing positive or negative classroom activity and atmosphere as reflected in student behavior (e.g., "Students sought to exchange with peers;" "Students were passive"). Responses A through E were considered positive; F through I considered negative. Below are charts representing the cumulative frequencies of positive and negative evaluations made by the 12 teachers for 13 grades. The first chart represents Part I of the form: Self Evaluation of Classroom Behavior. The columns of this chart note the cumulative raw frequencies by month; the maximum positive or negative responses possible per month; and the percentages the raw totals represent the maximum total possible. The second chart below represents Part II of the form: Evaluation of Student Behavior. Its format is identical to the chart preceding it.

In examining the Part I chart, it can be seen that our established pattern of increasing percentages (and raw totals) of positive frequencies as the months of practical classroom experience were on the whole true. In

CUMULATIVE FREQUENCIES OF POSITIVE AND NEGATIVE TEACHER SELF EVALUATIONS FOR MONTHS SEPTEMBER THROUGH JANUARY

PART I - SELF EVALUATION OF CLASSROOM BEHAVIOR

	POSITIVE RESPONSES (A-J)			NEGATIVE RESPONSES (H-K)		
	Raw Total	%	Maximum Total	Raw Total	%	Maximum Total
Sept.	147	53.8	273	51	32.6	156
Oct.	307	67.4	455	48	18.4	260
Nov.	274	75.2	364	30	14.4	208
Dec.	321	84.6	273	23	14.7	156
Jan.	325	89.2	364	17	8.1	208

CUMULATIVE FREQUENCIES OF POSITIVE AND NEGATIVE TEACHER SELF EVALUATION FOR MONTHS SEPTEMBER THROUGH JANUARY

PART II - EVALUATION OF STUDENT BEHAVIOR

	POSITIVE RESPONSES (A-E)			NEGATIVE RESPONSES (F-I)		
	Raw Total	%	Maximum Total	Raw Total	%	Maximum Total
Sept.	86	49.1	175	89	57.0	156
Oct.	205	63.0	325	95	36.5	260
Nov.	193	74.2	260	57	27.4	208
Dec.	164	93.7	175	43	27.5	156
Jan.	223	85.7	260	13	6.2	208

September, our trained teachers responded positively to slightly over 50% (53.8%) of the opportunities they were given to do so. Initially, we considered this somewhat disappointing. However, it does check very well with the observations of positive teaching behaviors noted by the IMASPA observers in the months of September -- 52.9% of the possible maximum total of possible responses. The student completed teacher evaluations fall well below the above percentages of positive responses noted or observed in September with a 30% maximum total of positive responses. Our initial concern over this difference was alleviated as the practical classroom experience developed and more data became available for our analysis. We saw and it is obvious here that the percentage of monthly totals of positive responses in the student evaluations always fell below similar totals drawn from IMASPA observers and teacher self evaluations. However, the patterns of increasing totals of positive responses hold true for student evaluations also, as does the patterns of decreasing totals of negative responses.

To return again to the Part I chart derived from the Teacher Self Evaluations, we note the now familar pattern of decreasing percentages of negative responses. (We feel the percentages are far more significant in these charts because self-evaluation forms were completed weekly and there were unequal numbers of weeks per month: September and December -- 3 weeks; November and January -- 4 weeks; and October -- 5 weeks.)

In terms of negative responses or responses to statements describing negative behaviors, the totals provided by teacher self evaluations were higher than any other form of data provided. Curiosity about this development motivated us to question the teachers about it at one of our regular practicum project meetings. It was ascertained that most of the teachers wanted to be scrupulously honest and objective in their self evaluations. They feel they had been "put on their honor." Further questioning revealed that even if an instance of negative behavior occurred once during a week, they would check the appropriate response on the evaluation form. We did not discourage this practice feeling that a little bit of skewing to the negative aspects would not endanger the project's outcome at this point.

In examining the Part II chart derived from the Teacher Self Evaluation Forms and referring to the teachers' evaluation of their students' behavior, we note an interesting anomaly: the extraordinarily high percentage of positive responses for the month of December and a very slight increase of negative responses as compared with November's totals. Having no way to explain this empirically, we questioned the teachers about the results. The teachers perceived what we now term the "December Dynamic or Syndrome." Faced with students who were distracted by the holidays, coming vacation periods, and whose behavior reflected this distraction, they strengthened their efforts to be non-directive, loving and understanding.

We feel that the previous presentation and analysis of data give weight to our conclusion that the IMASPA Summer Workshop strengthened our teachers as teachers, gave them the opportunity and the techniques to relate to, accept, and love their students as worthwhile individuals. Student response leads us to believe that student behavior was affected and, indeed, student response to their teachers was reciprocal.

The following material is 13 graphed profiles of the twelve trained teachers. Each profile details the three forms of data utilized: IMASPA observer evaluations, student evaluations of teachers and teacher self evaluations. Each profile notes the teacher's name, grade taught and number of pupils in each grade. Further description of this data appears in the introduction to the chapter.

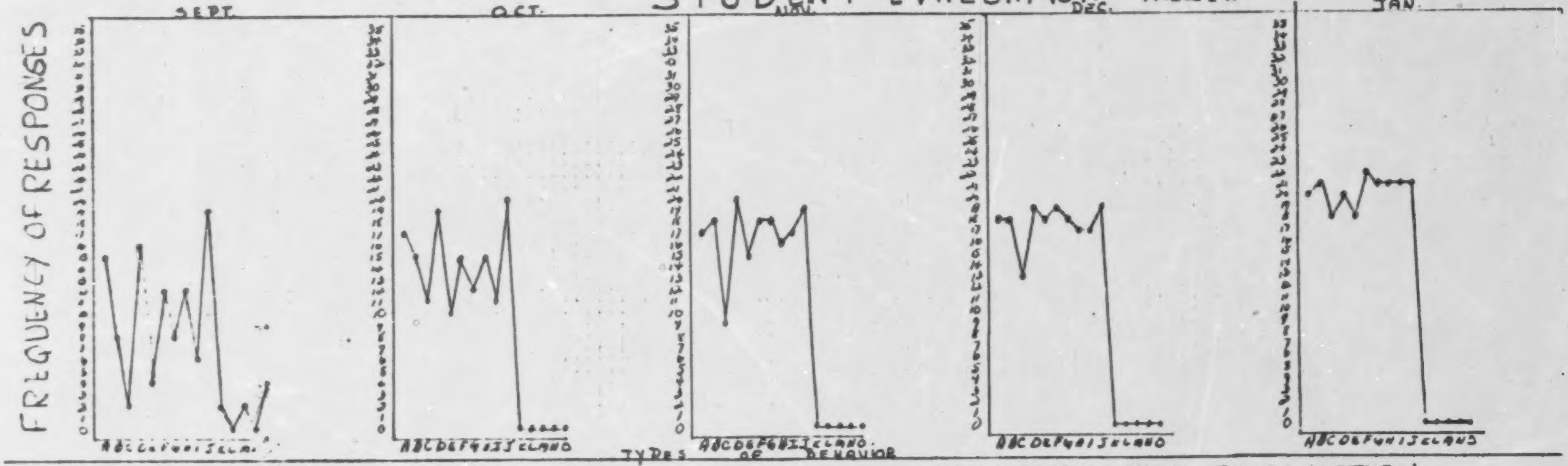
Teacher Profile Graphs

Grades	Teachers	No. of Pupils
K	J. W.	21
1	J. R.	25
2	S. E.	21
3	S. S.	23
4	A. W.	24
5	K. B.	28
6	S. C.	35
7	B. L.	36
8	D. R.	25
9	T. I.	33
10	J. P.	35
11	G. J. I	33
12	G. J. II	32

TEACHER PROFILE - J W

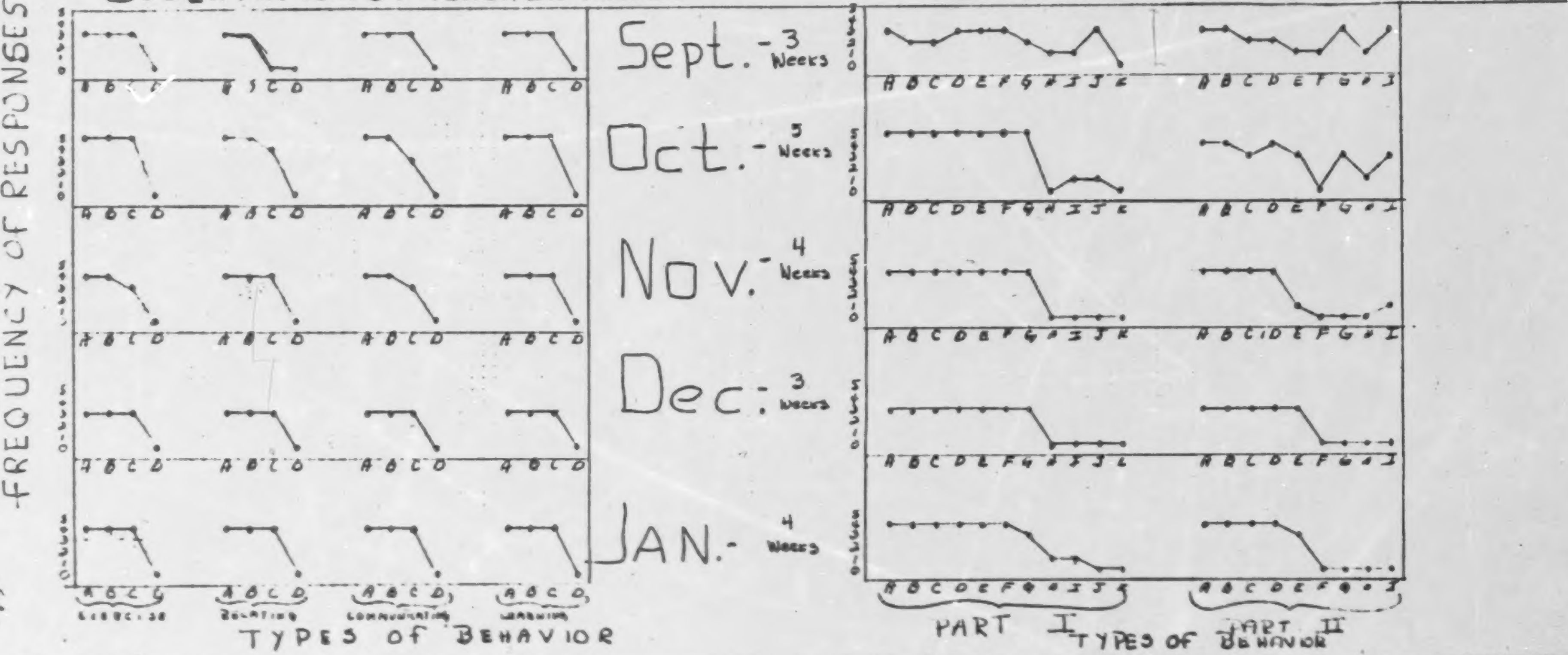
KINDERGARTEN
21 STUDENTS

STUDENT EVALUATION TABLE 1-A



OBSERVATION OF TEACHER TABLE 1-C

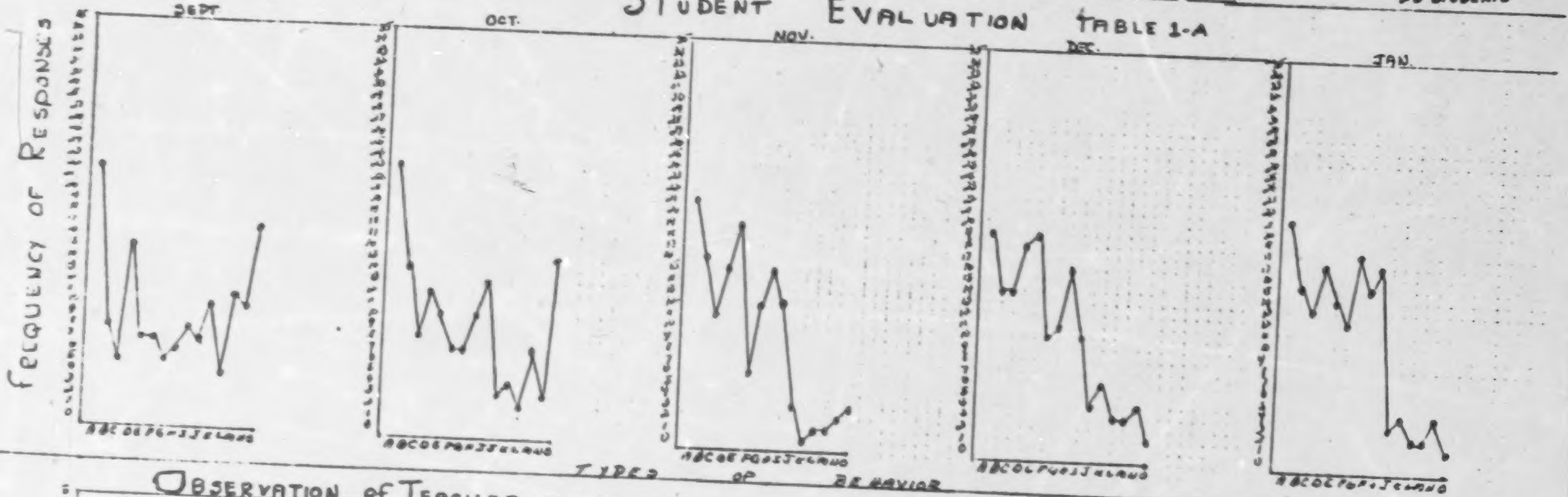
TEACHER SELF EVALUATION TABLE 1-B



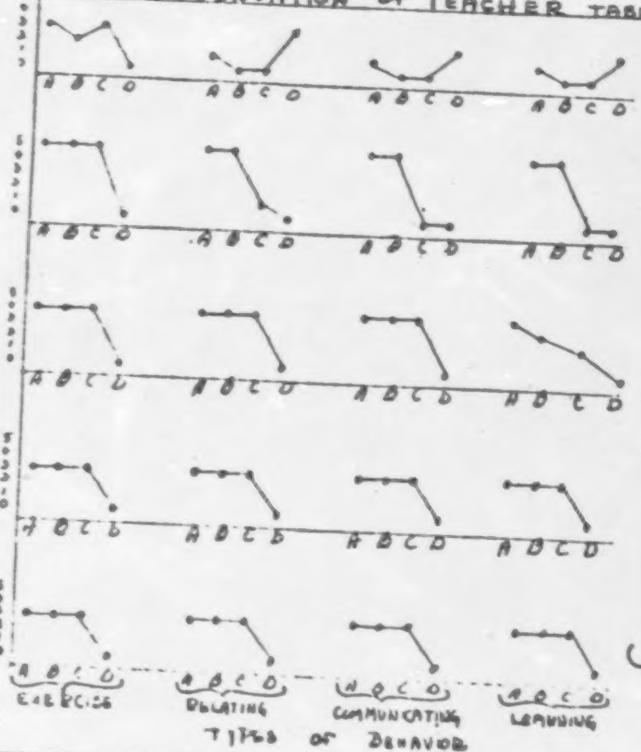
TEACHER PROFILE- J R

1st GRADE
25 STUDENTS

STUDENT EVALUATION TABLE 1-A



OBSERVATION OF TEACHER TABLE 1-C



Sept.- 3 WEEKS

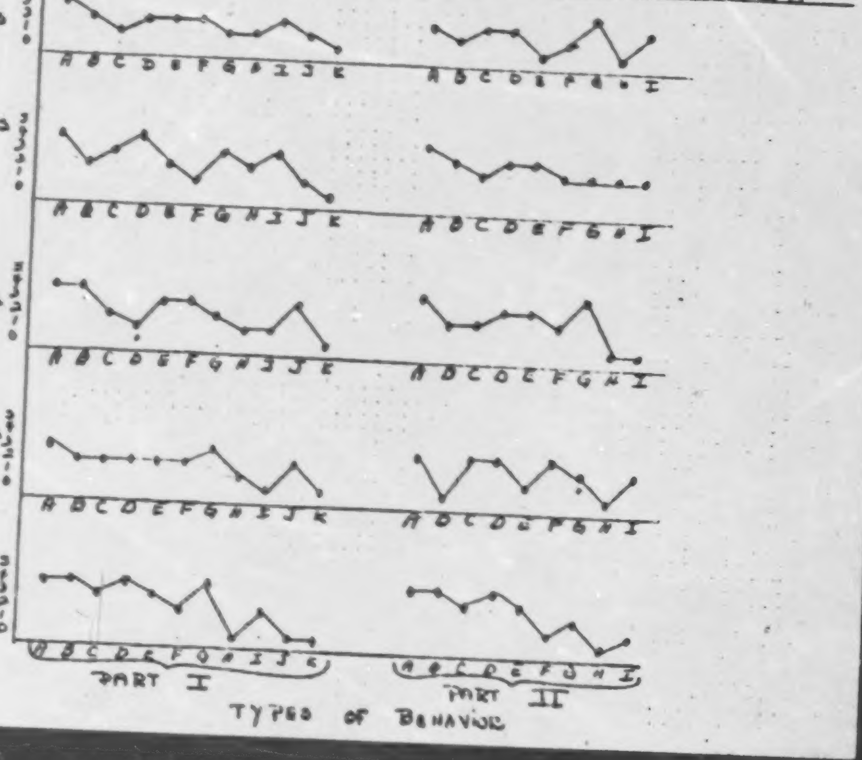
Oct.- 5 WEEKS

Nov.- 4 WEEKS

Dec.- 3 WEEKS

JAN.- 4 WEEKS

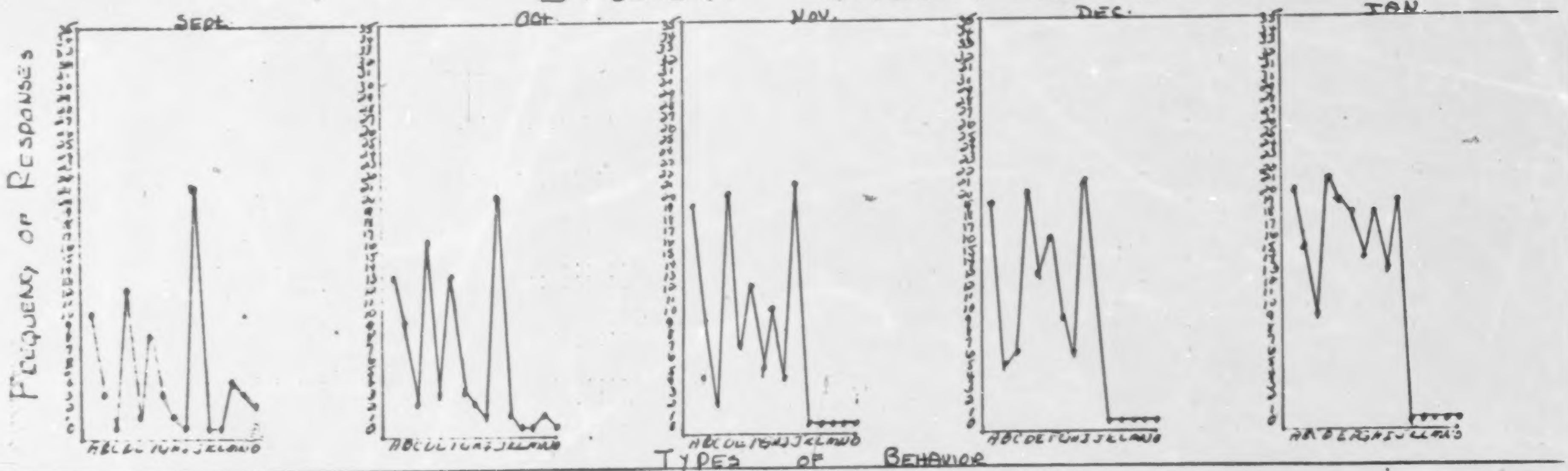
TEACHER SELF EVALUATION TABLE 1-B



TEACHER PROFILE - S E

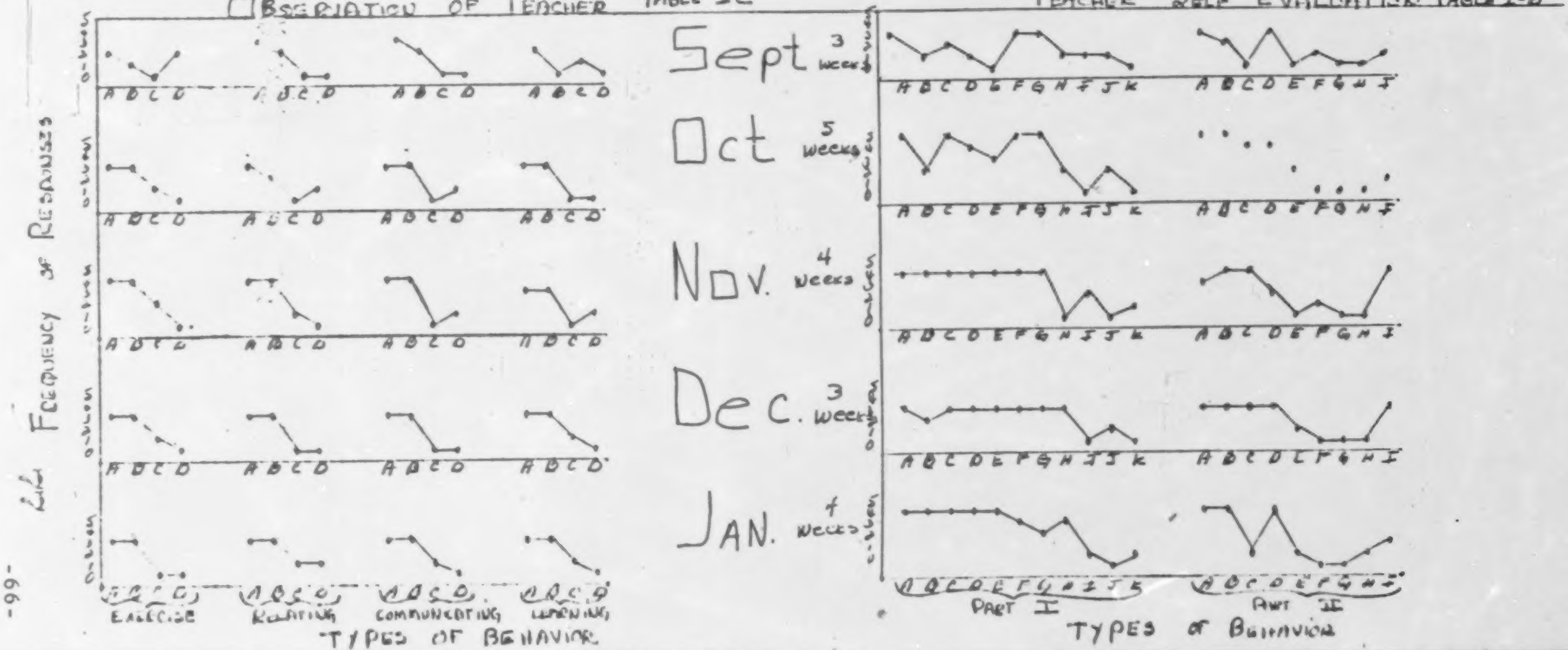
2nd GRADE
21 STUDENTS

STUDENT EVALUATIONS TABLE 1-A



OBSERVATION OF TEACHER TABLE 1-C

TEACHER SELF EVALUATION TABLE 1-B

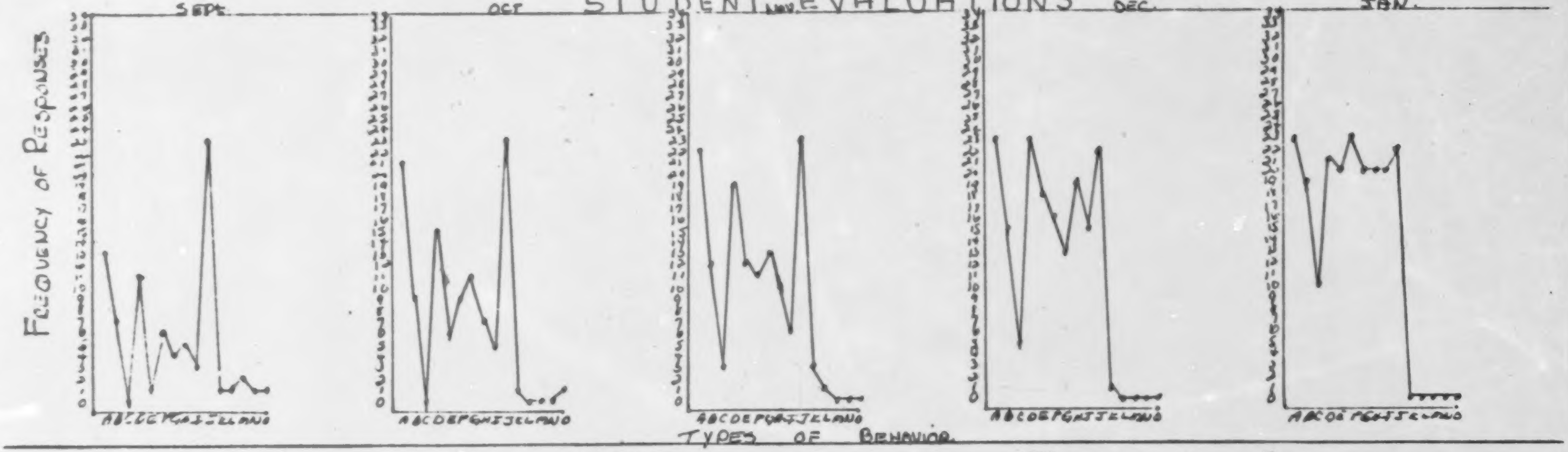


77

TEACHER PROFILE-5 ‸ 5

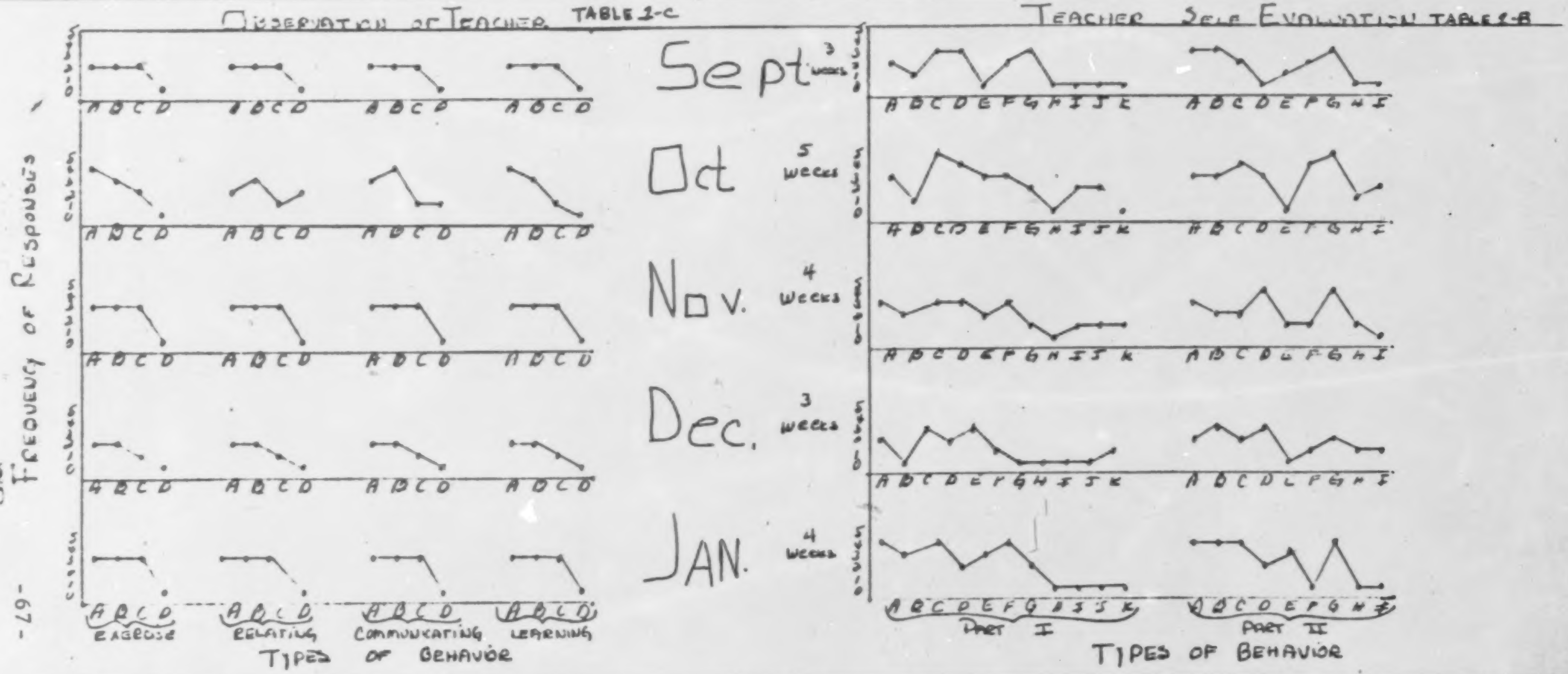
3RD
GRADE
23 STUDENTS

STUDENT EVALUATIONS TABLE 1-A



OBSERVATION OF TEACHER TABLE 1-C

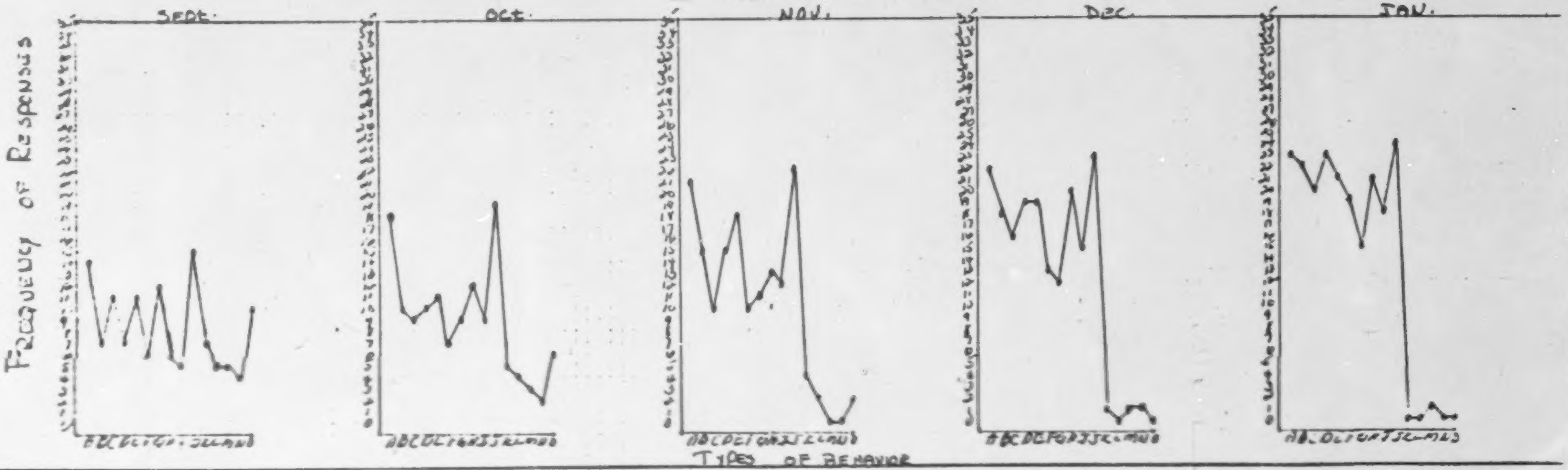
TEACHER SELF EVALUATION TABLE 1-B



TEACHER PROFILE - A W

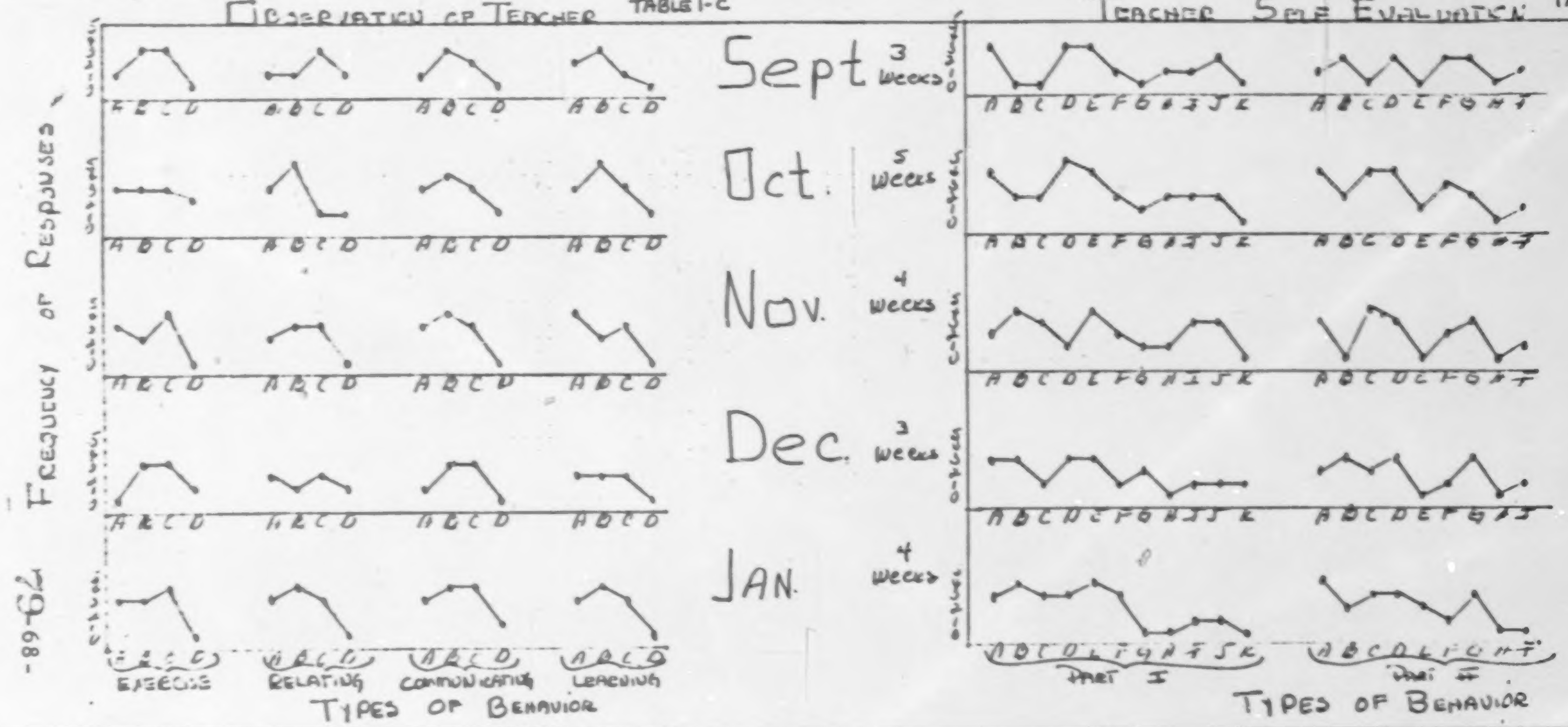
4th GRADE
24 STUDENTS

STUDENT EVALUATION TABLE 1-A



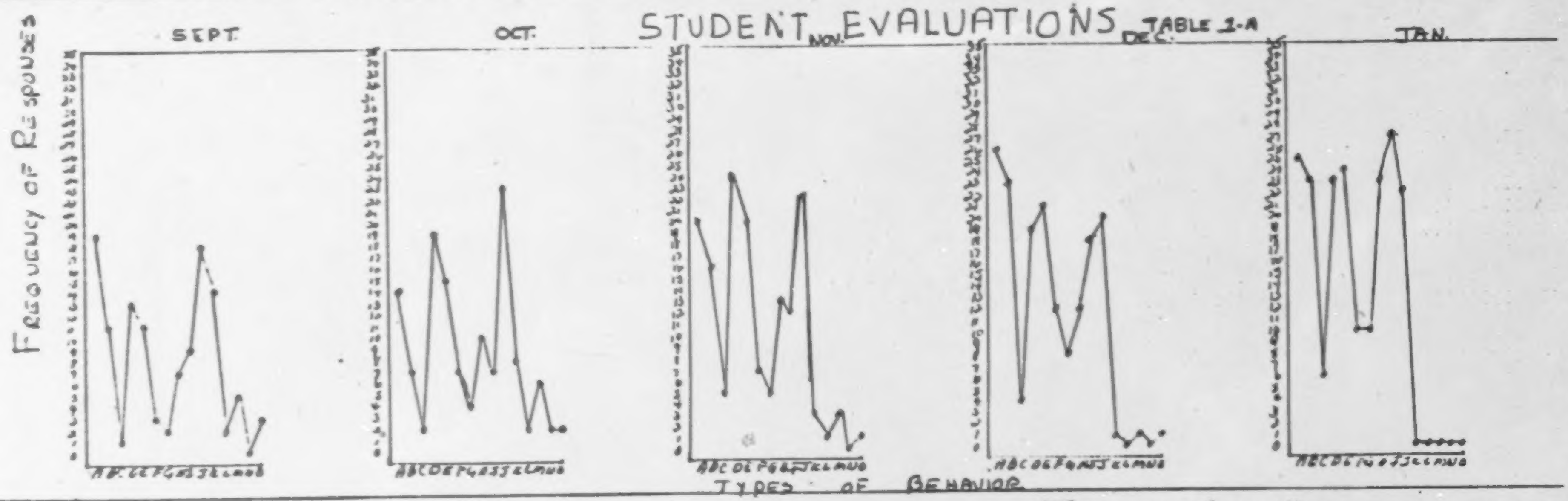
OBSERVATION OF TEACHER TABLE 1-C

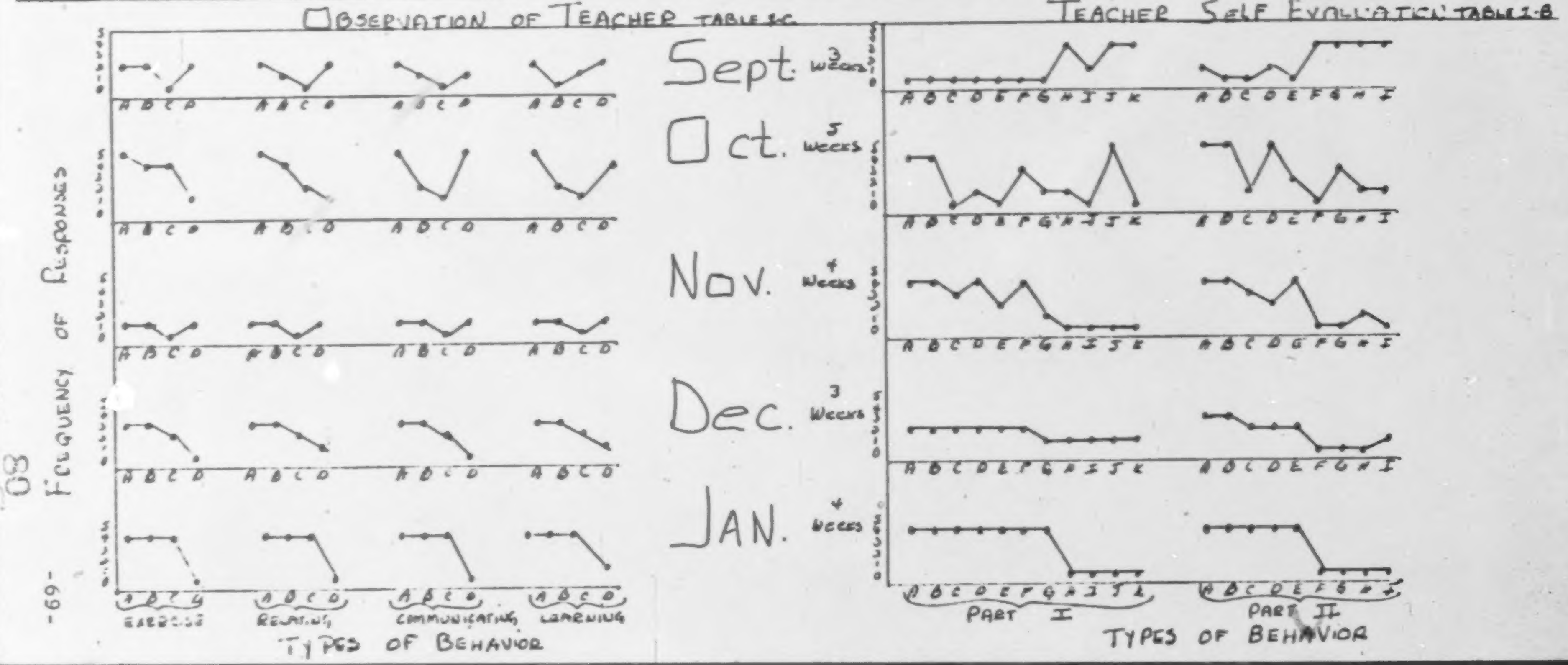
TEACHER SELF EVALUATION TABLE 1-B



TEACHER PROFILE - K B

3rd GRADE
29 STUDENTS



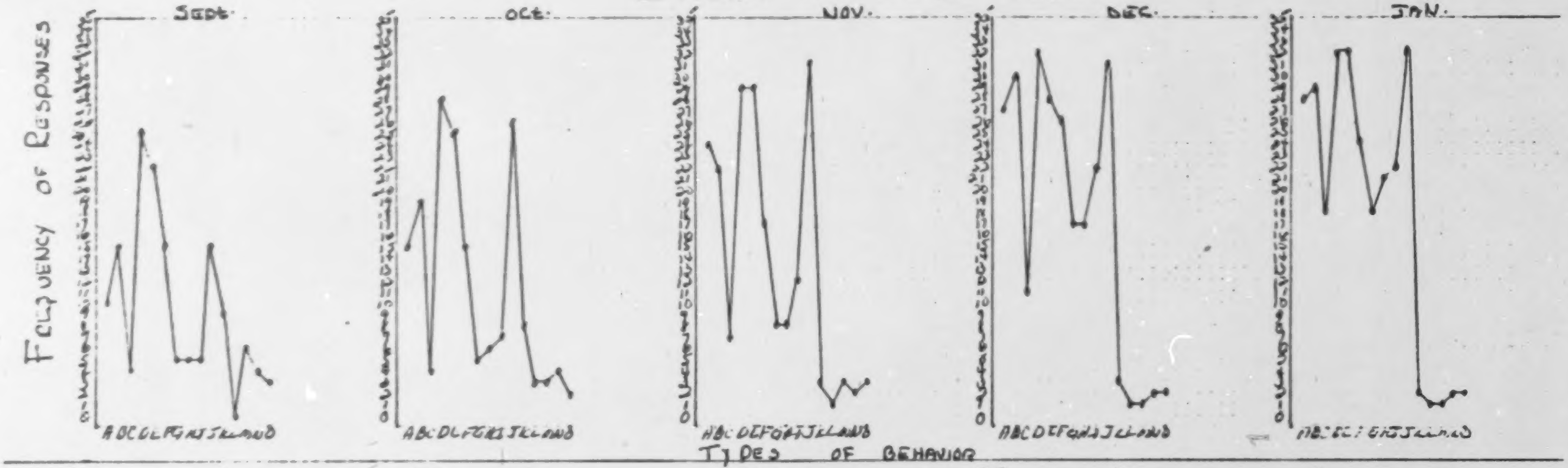


80

TEACHER PROFILE - 5 C.

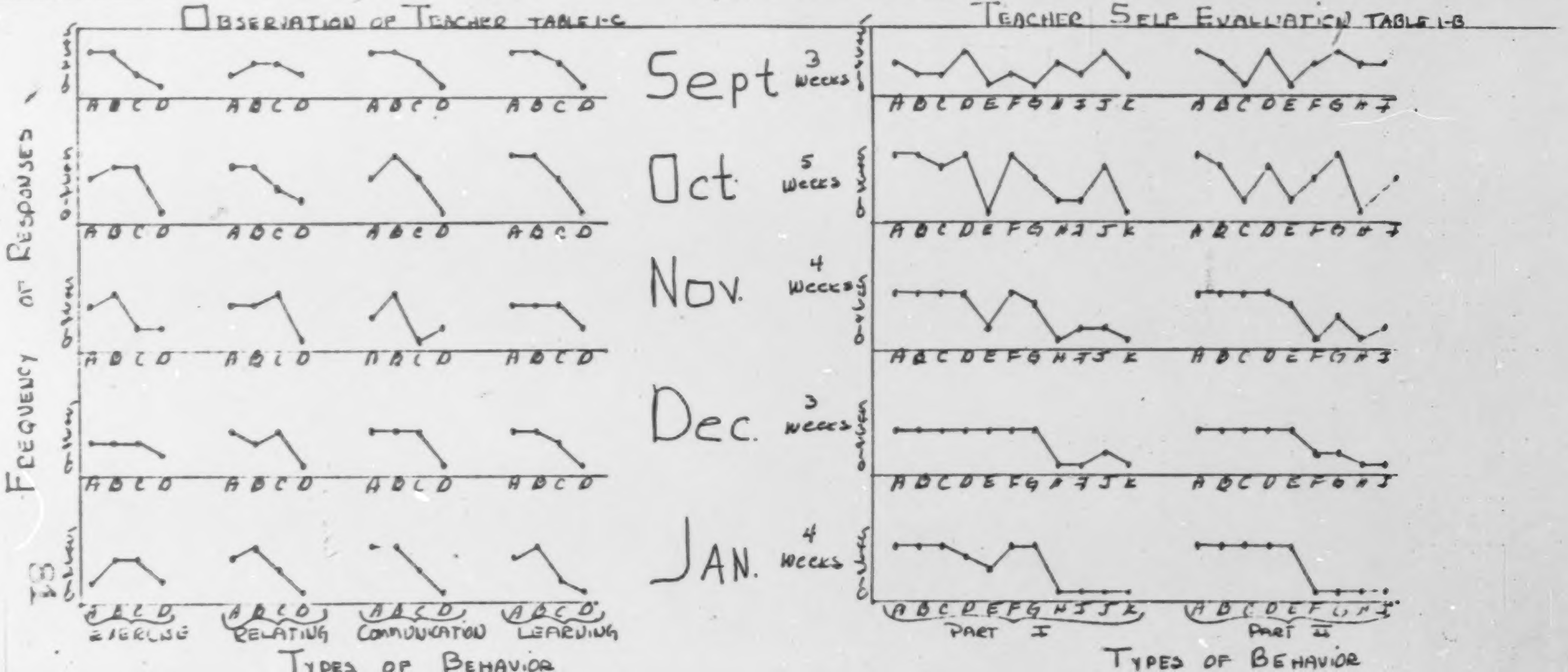
8th GRADE
35 STUDENTS

STUDENT EVALUATION TABLE 1-A



OBSERVATION OF TEACHER TABLE 1-C

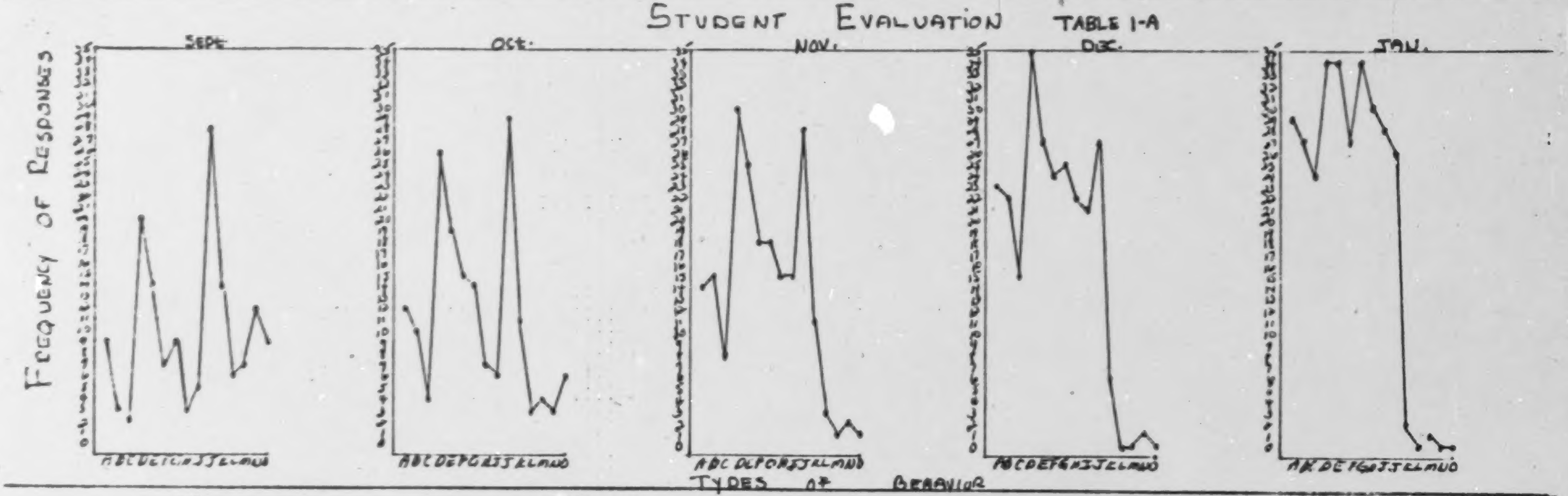
TEACHER SELF EVALUATION TABLE 1-B



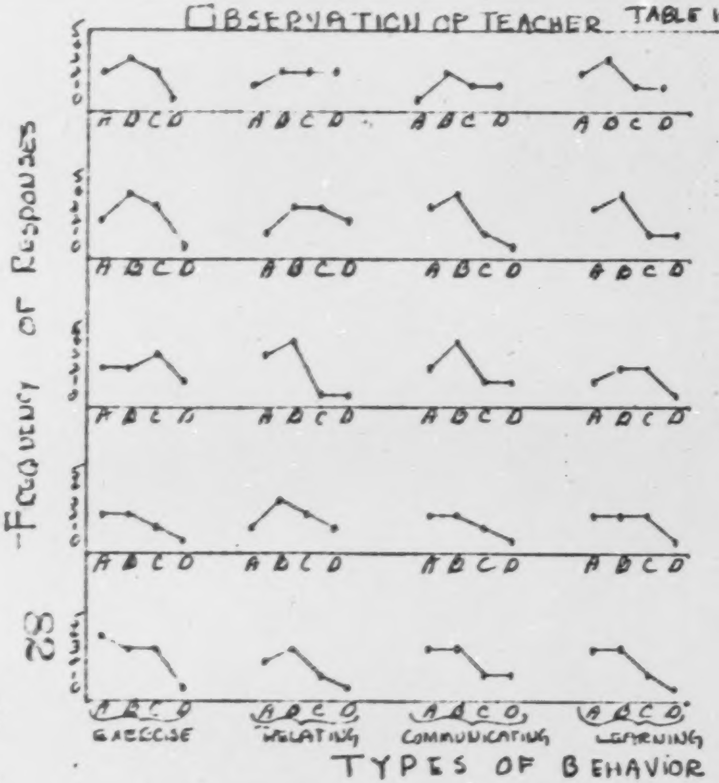
TEACHER PROFILE - B L

4th GRADE
36 STUDENTS

STUDENT EVALUATION TABLE I-A



OBSERVATION OF TEACHER TABLE I-C



Sept 3 weeks

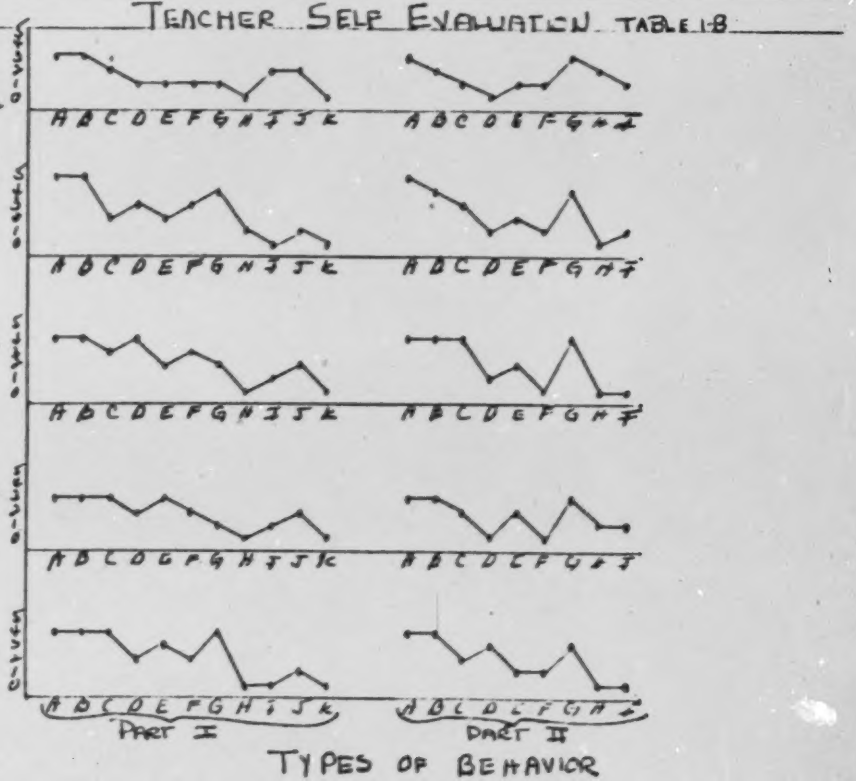
Oct. 5 weeks

Nov. 4 weeks

Dec. 3 weeks

JAN. 4 weeks

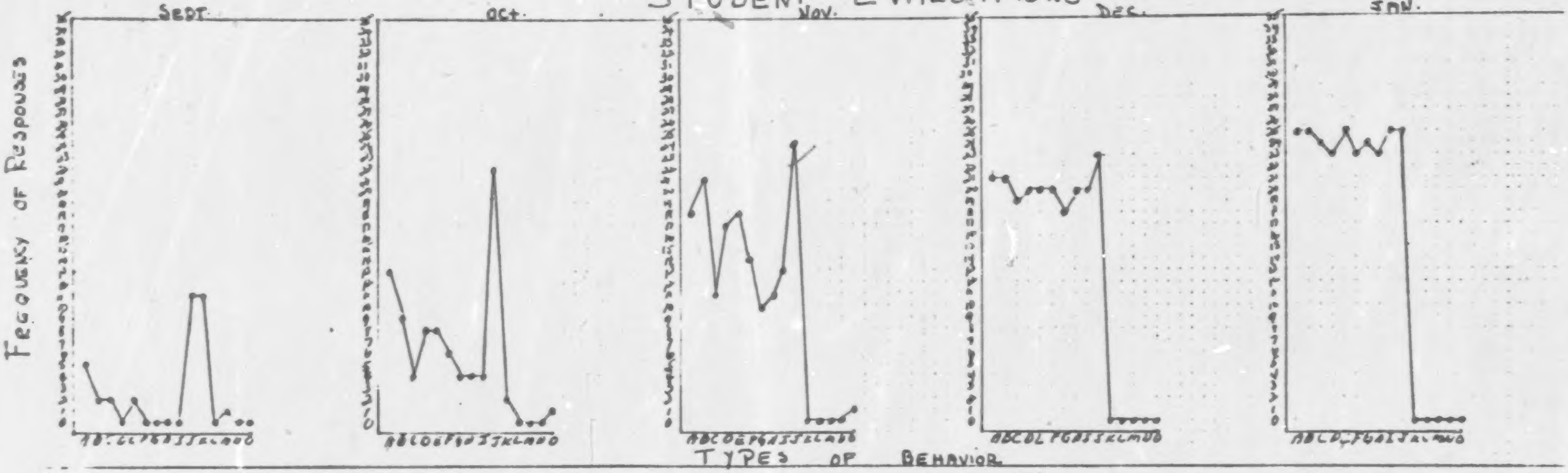
TEACHER SELF EVALUATION TABLE I-B



TEACHER PROFILE - D R

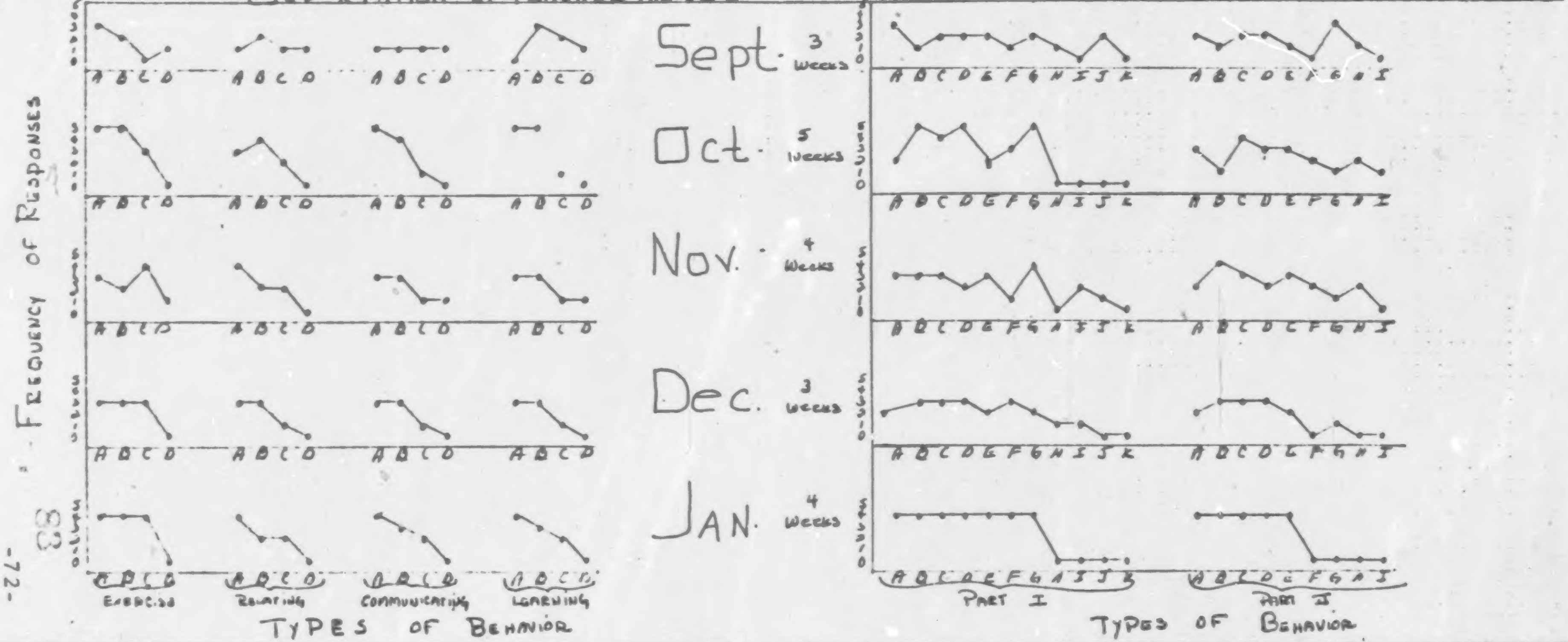
8th GRADE
25 STUDENTS

STUDENT EVALUATIONS TABLE 1-A



OBSERVATION OF TEACHER TABLE 1-C

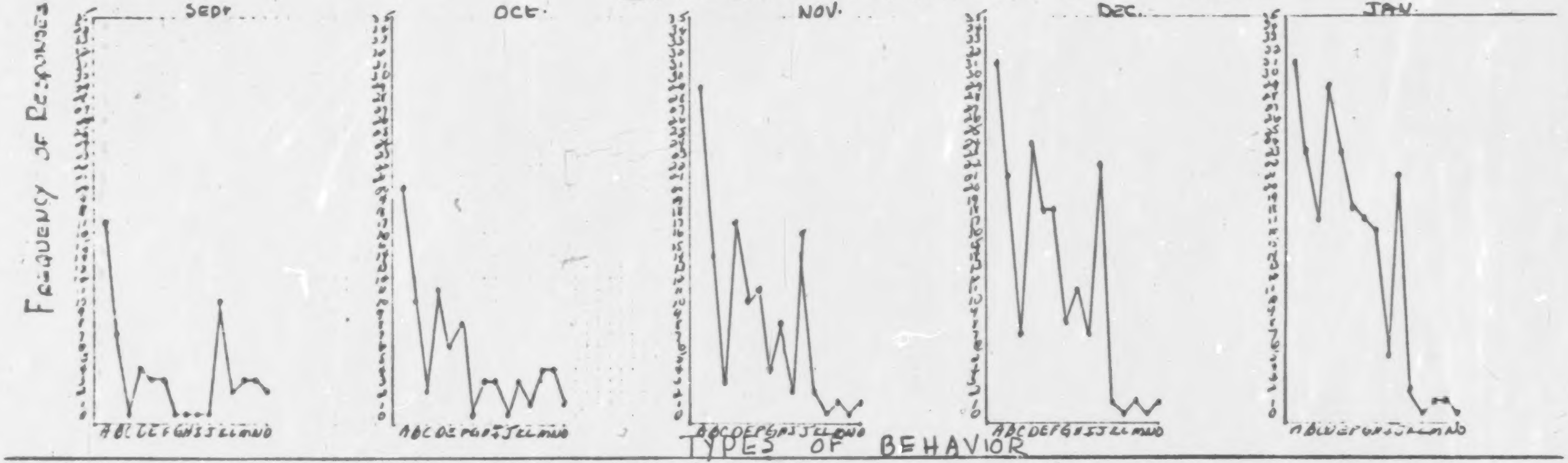
TEACHER SELF EVALUATION TABLE 1-B



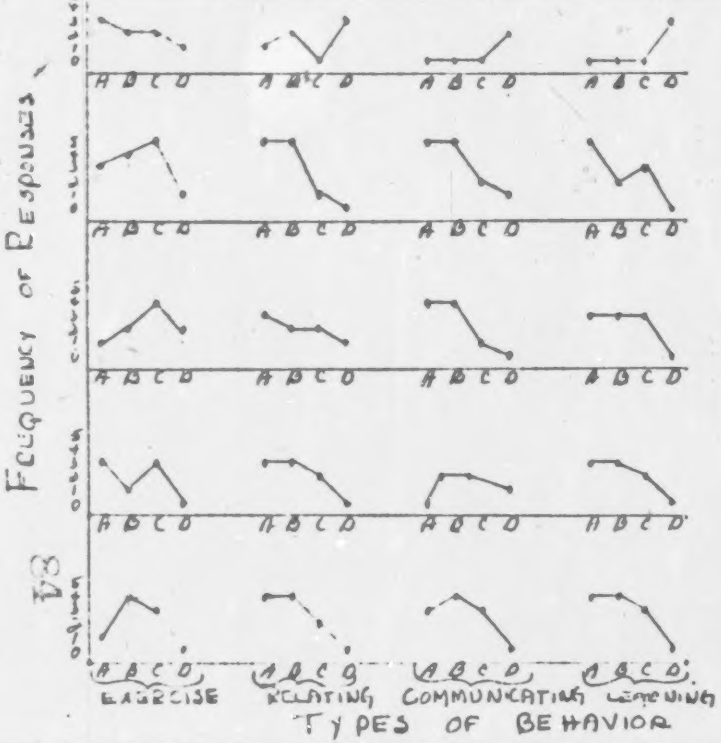
TEACHER PROFILE - T I

9th GRADE
33 STUDENTS

STUDENT EVALUATION TABLE I-A



OBSERVATION OF TEACHER TABLE I-C



Sept 3 weeks

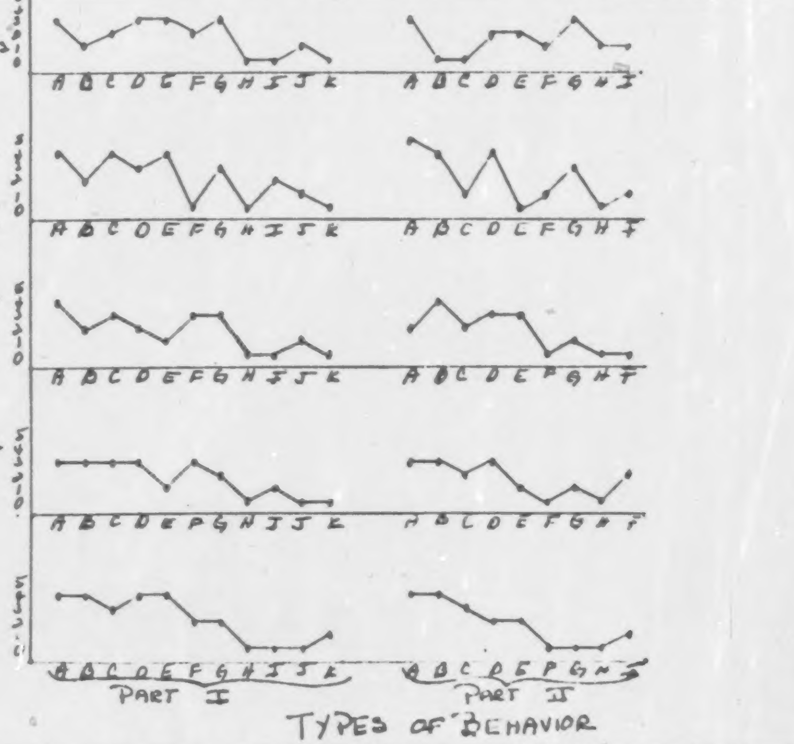
Oct. 5 weeks

Nov. 4 weeks

Dec. 3 weeks

JAN. 4 weeks

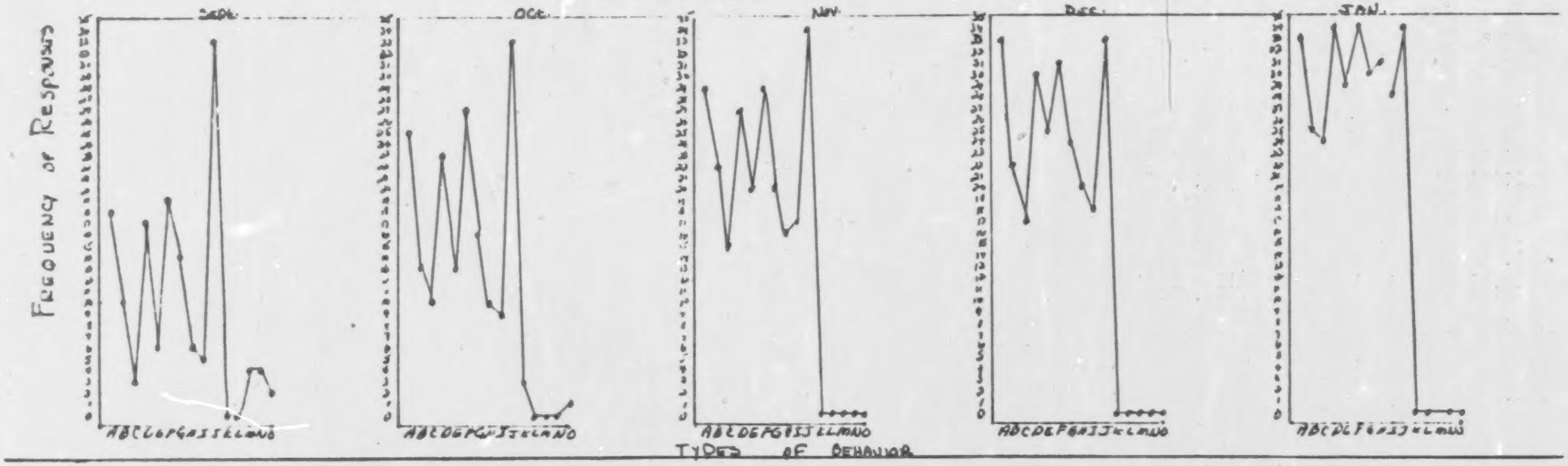
TABLE I-B TEACHER SELF EVALUATION



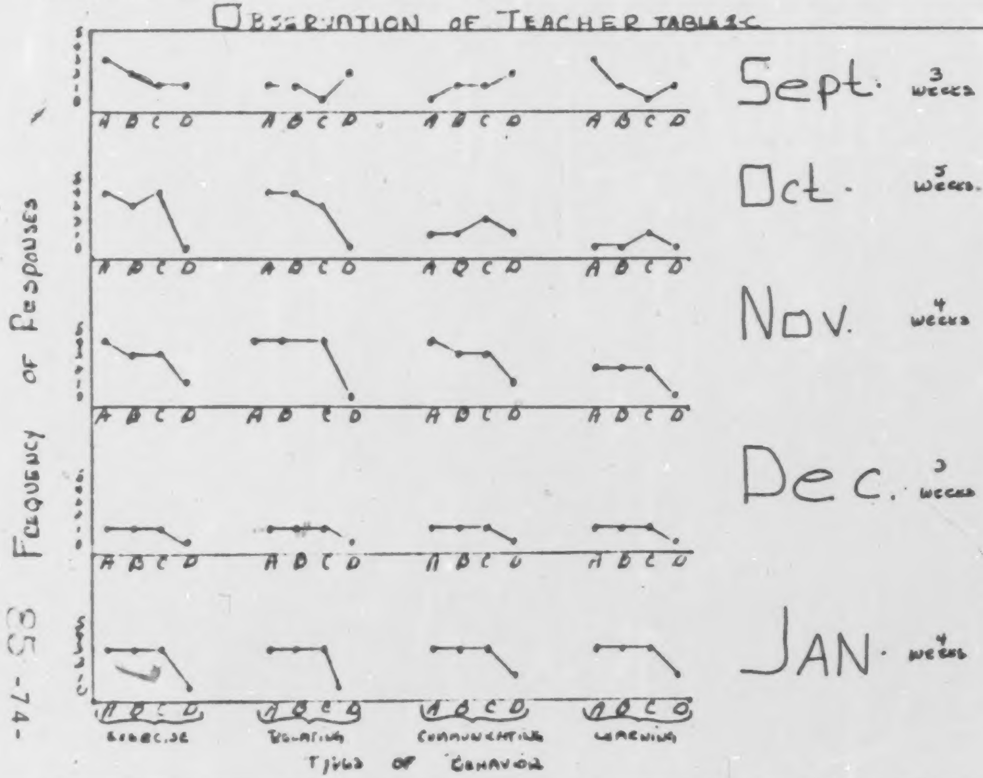
TEACHER PROFILE - J   P

10th GRADE
35 STUDENTS

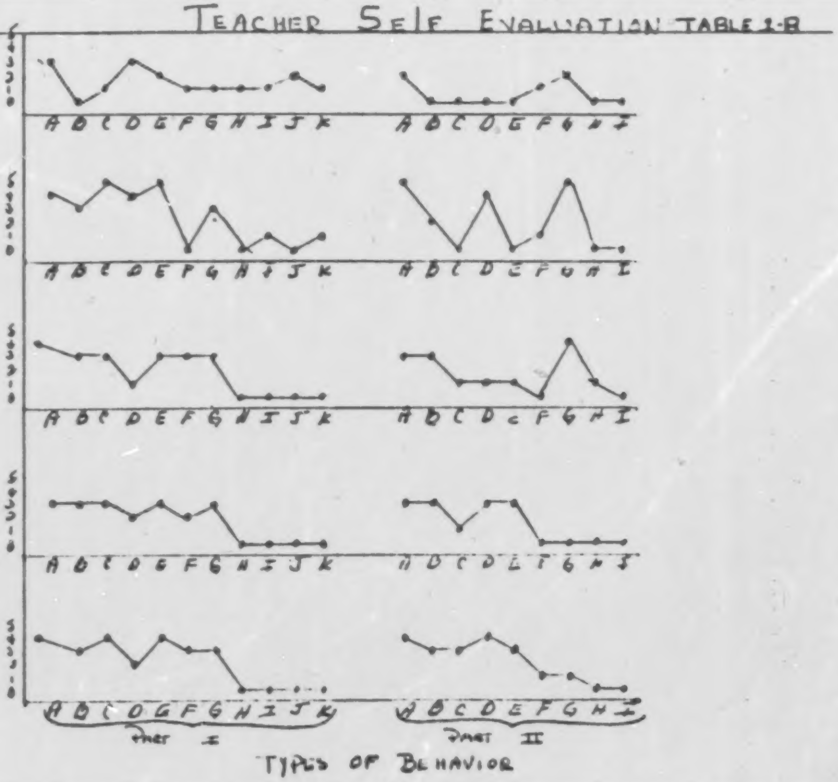
STUDENT EVALUATIONS   TABLE 1-A



OBSERVATION OF TEACHER TABLE 1-C



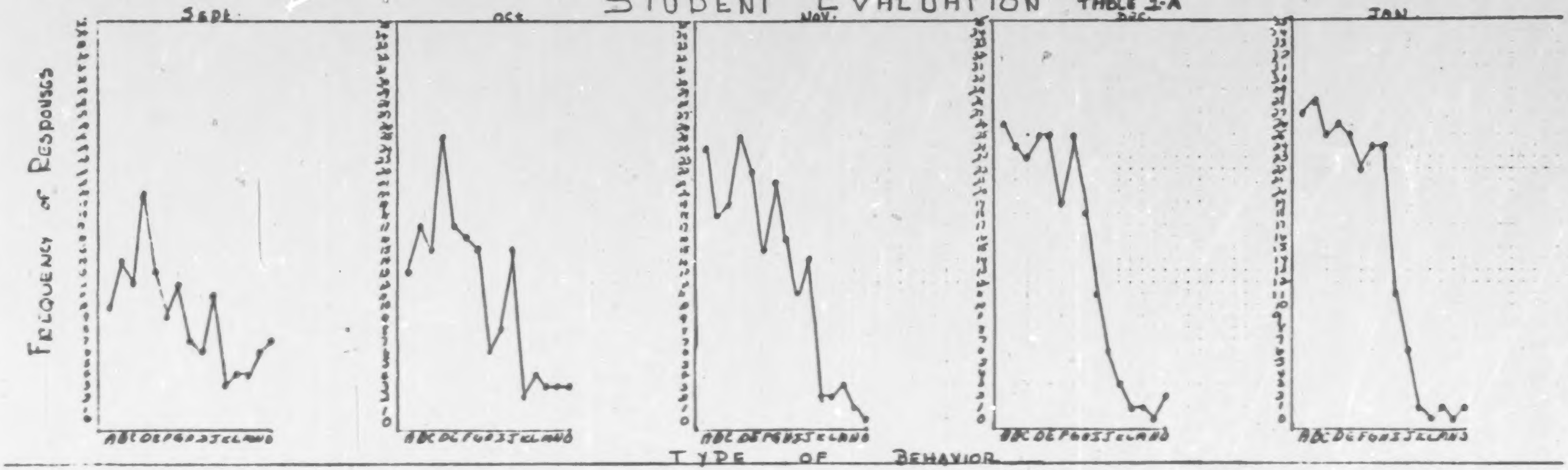
TEACHER SELF EVALUATION TABLE 1-B



TEACHER PROFILE - J C

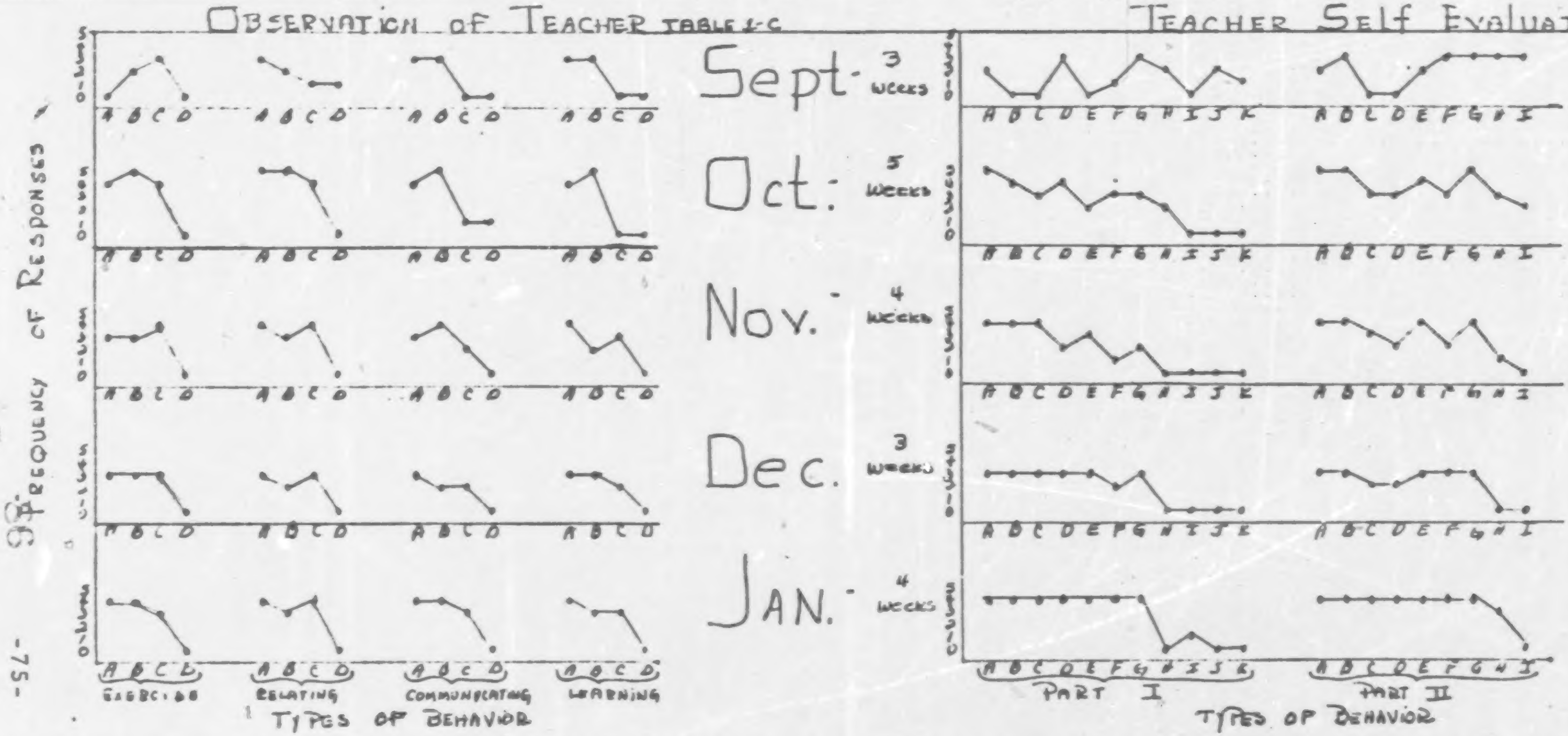
11th GRADE
33 STUDENTS

STUDENT EVALUATION TABLE 1-A



OBSERVATION OF TEACHER TABLE 1-C

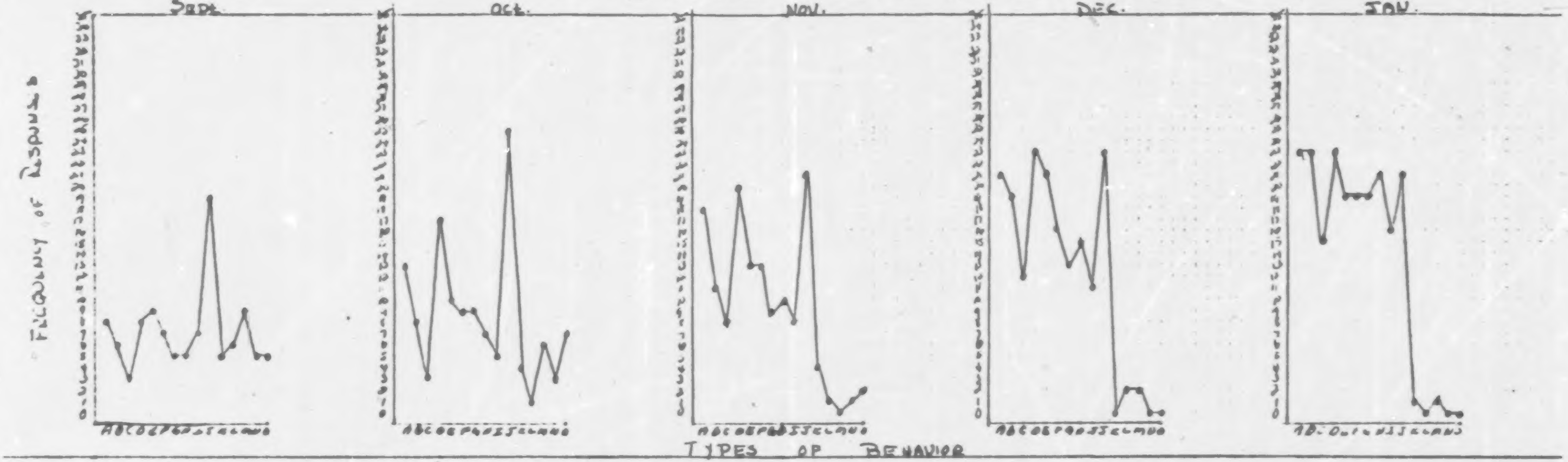
TEACHER SELF EVALUATION TABLE 1-B



TEACHER PROFILE - J C

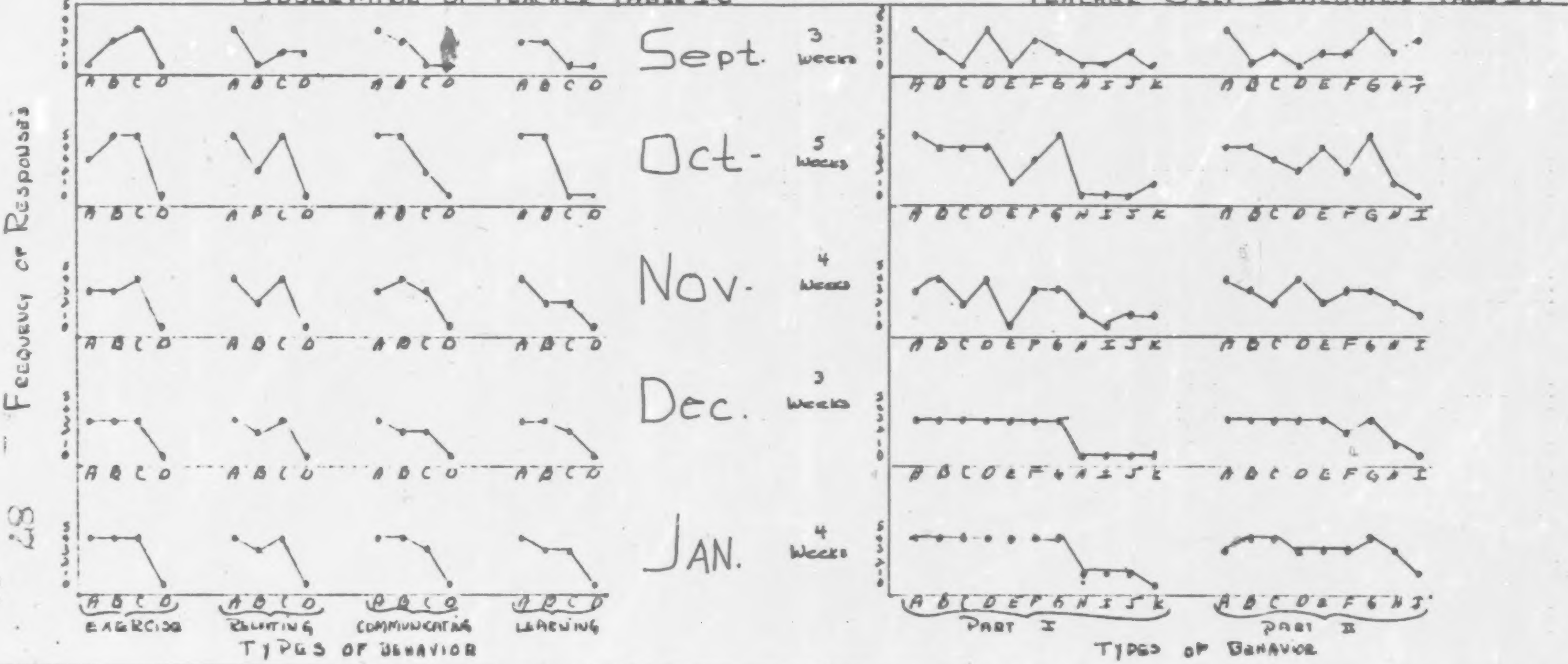
12th GRADE
32 STUDENTS

STUDENT EVALUATION TABLE 1-A



OBSERVATION OF TEACHER TABLE 1-C

TEACHER SELF EVALUATION TABLE 1-B



87

Qualitative Data

This section is devoted to a simple presentation of qualitative data produced by this practicum project. This data takes the form of written reports by the observers from the IMASPA staff, who on a weekly basis observed and evaluated the teachers trained during the summer workshop. In each letter, each observer provides his/her overall impression of his/her observation experience in terms of total development of observers and student reactions. Also, each observer provides information about each of his observees, and then draws his/her final conclusion.

Because of its highly qualitative nature, we do not analyze this data, but present it in toto as it was presented to us. We feel it does provide more than ample reinforcement to the quantitative data immediately preceeding. But more important, it adds that necessary but often neglected quality of humanity to an "experiment". We look deeply to this sort of data for we seek to inject a heightened humanism into our classrooms which are populated only with those special beings, human beings.

We'd like to take this opportunity to thank our IMASPA observers who gave so freely of their time, energy and enthusiasm. All this couldn't have been done without them; and we hope we didn't interrupt too drastically their own professional life, schedules and commitments.

IMASPA Observers

1. Rita Kris, Brooklyn College, CUNY

2. Jacqueline Lofaro, Queens College CUNY

3. Gwen Neser, Monmouth College

4. Norman Palmer, Career Guidence Director,
   Red Bank School System

SCHOOL OF EDUCATION
Brooklyn College
of The City University
of New York
Brooklyn, New York 11210
Telephone (212) 780-5207

January 31, 1975

To Whom It May Concern:

Observees:

1. J C Grades 11 and 12
   Biology
   Manhattan high school, New York, NY
   65 students

2. J W Kindergarten
   Manhattan Elementary Public School, New York, New York
   21 students

Observation Period:

September 1974 - January 1975
Weekly Classroom Observations
Weekly Observation Conferences

Observer Qualifications:

1. A.B.D. (Ph.D.) Developmental Psychology, Teachers College, Columbia University

2. Three years psychological counseling experience, The Rehabilitation Center

3. Adjunct Instructor, Psychology, Brooklyn College, CUNY.

Introductory Statement

At this outset, I would like to state that I believe, as a result of the training and experience acquired during the IMASPA Summer Workshop, that W and C became more effective as teachers. I took it upon myself to visit both their classrooms before the close of the 1973-74 school year, i.e. before their summer training. While I found both W and C to be adequate teachers, there was much room for improvement in terms of teacher and student involvement, teacher flexibility, and stimulating classroom atmosphere. W was often at the end of her patience with her Kindergarten class, and C was very anxious concerning her lack of ability to relate to her East Harlem's students' life experience.

During the observation period, I noted W and C to be quite involved in the classroom situation, yet objective enough to ensure their mastery of the situation. They motivated their youngsters to work independently and together in mutual cooperation. C aptly integrated the IMASPA techniques into her biology content. W — with more free reign because of the Kindergarten arena — completely revised her approach to one not only of preparing her students for more complex learning, but also one of self-exploration of their talents and exploration of the world about them. The students of W and C felt free enough to ask for help and direction at any time.

C and W had a strong committment and enthusiasm for what they were trying to accomplish and did, in their last observation conferences express that they felt that they had accomplished a very great deal, indeed.

W

J . W had a great many "unfortunate" classroom habits to overcome as a result of spending nearly 16 years in a school system where she felt she suffered from a lack of support and a plethora of frustration. W had spent more of her teaching career in the Kindergarten classroom with other assignments in art and reading readiness.

W made the most profound use of the IMASPA movement program adapting it to young Kindergarten pupils. Part of each day was spent with the youngsters learning what their bodies could do. As a result, the children became quite uninhibited and unstereotyped at non-verbal expression. W also used role-playing in the movement experience. This technique honed the younsters'powers of observation of others and gave them the opportunity to see themselves as others see them.

Compared to her pre-training performance, W was considerably relaxed in the Kindergarten classroom. Early in the term she accepted this reality as necessary, she grew to care for her youngsters and to enjoy the ordered disorderliness of her class. She grew to partake of her students' delight and to recognize the need for the often loud expression of it.

W spent a great deal of time and effort installing in her Kindergarten class respect and interest in others coupled with the acceptance of the differences of others. She explained several times during my observations of her that the differences among people is "what makes the world fun . No person is the same; getting to know each person is like unwrapping a birthday surprise present."

W allowed her students to use their own ingenuity and the results were often startling in their simple accuracy. When asked to show that air is nearly everywhere, one of her students took the "Baggie" plastic in which his lunch was wrapped and ran about holding it so that it would fill up with air.

In her conferences, W needed approval of what she was doing. She reported initially that she felt strange in the class because she was having a great deal of fun. Later, W realized that in allowing her youngsters to express themselves, she was motivated to express her own creativity and natural joy in life.

C

J C faced very particular and difficult problems in that her youngsters came into her Grade 11 and Grade 12 classes without adequate learning skills and with (generally) English being their second language. C's socioeconomic background could be described as upper-middle-class. She strongly felt this differential to be a handicap.

During the summer workshop, C concentrated on relating to individuals and acceptance of differences as an enhancement of her life experience. As a result, in September, C concentrated on getting to know her students as she would get to know a friend. She carefully constructed a classroom reality of mutual responsibility for all events and atmosphere. She became very egolitarian in her approach, often relinquishing her teacher role as she listened to her students anecdotal expressions.

C had great success with the independent project technique. A few of her students built and maintained a small greenhouse. Others built vegetables out of papier mache showing the physical tissue. Because her students lacked language skills, C tapped their manual skills. Also, she instituted a program of on-site visits to the Wild Life Sanctuary in Jamaica Bay, Central Park for bird watching, sea shore visits to examine local marine life. She asked her students to bring in any plant life they could find in Harlem and all examined it.

Calling her "J ", her students quickly responded to the safety and yet experimentation in her classroom. C also held weekly "rap" sessions with her students where they all decided together what they would study and how they would go about it. Such sessions also provided an opportunity for expression of "gripes".

All in all, both W and C succeeded in humanizing their classrooms.

Submitted by,

Rita Kris

Rita Kris
Instructor
Brooklyn College, CUNY
Psychologist, The Rehabilitation Center

QUEENS COLLEGE
of THE CITY UNIVERSITY OF NEW YORK
FLUSHING · NEW YORK 11367

January 31, 1975

To Whom It May Concern:

For the period of September 1974 through January 1975, I observed D R , science teacher at Nassau, and his 25 students in grade eight; and J R , teacher in Queens, and her 25 students in grade one, on a weekly basis for which I completed checklists of the classroom behavior they manifested. Also, on a weekly basis during this period, I had conferences with R and R .

My qualifications for this responsibility include:

1. Instructorship in Sociology at Queens College, CUNY.
2. M.A. and A.B.D. status from the Graduate School and University Center of the City University of New York.
3. Six years of affiliation both in training and as consultant and staff member of IMASPA.

Overall Statement

Before proceeding to the particulars of my report, I would like to state at the outset that the IMASPA Summer Workshop and Training Program has increased the efficiency and performance of the teachers I have observed. Both R and R and their students were totally involved in the learning process; students were stimulated to work independently and together in a cooperative and sharing manner.

Subject matter (math; first grade syllabus) was covered more deeply than in the usual classroom. (I made it my business to visit the classroom in my observees' schools which did not utilize IMASPA technique.) Students freely approached R and R and other students for help and direction. Both R and R were enthusiastic and committed to the use of the philosophy explaining that they had developed satisfying and fulfilling relationships with most of their students. R and R , on many occasions, reported that for the first time in their teaching careers they felt positive that they had reached their classes, and were themselves learning ways and things about teaching, students, and their own subject matter that they had not thought possible.

J R - Grade 1, 25 Students, N.Y.C. Elementary Public School, Queens, NY

R previous approach to teaching the first grade syllabus was both highly tactile and visual, R being licensed in both common branch and art. R also had much experience as an amateur dancer and in directing and choreographing community amateur theatricals. As a result, she had little difficulty in incorporating daily movement experiences into her syllabus.

Initially, R experienced some difficulty in achieving an egolitarian atmosphere in the classroom. Simply, her attempts at "opening up" her classroom resulted in what her students perceived as lack of direction and therefore less than organized chaos. After several conference discussions with her, it was ascertained that she was quite anxious about maintaining order in her class. It was suggested to her that she divide her class into small groups of three and work with these groups separately. The groups she was not working with could involve themselves in projects of their own suggestion growing out of content lessons. This solution worked quite well and gave R both the confidence and time to relax and experiment with both the philosophy and techniques she had acquired in the summer program.

By mid-term, the atmosphere in the R class had loosened completely — students calling her "J " and freely calling out their ideas and responses to her questions. Obviously, all concerned were enjoying themselves, including R .

R had learned during the summer workshop that sharing and cooperation often eliminated the growth of competition. To eliminate competition among her small groups of students, she set aside two regular time periods a week in which the groups could talk to the whole class about what they were doing. The class was encouraged to ask questions and make suggestions.

As time progressed, R became very adept at treating each child as both worthwhile and individual and in looking for progress to praise.

R made extraordinarily good use of the movement techniques she had learned. Each day she would set aside a space in the room as a "performing" space. Children were encouraged to work out movement signatures for themselves and she allowed them to choose their music or sound accompaniment. The children not only became used to their bodies, but confident of them.

Because of R 's art training, she, with the help of many of her students' parents, set up a showing of her students' artistic interpretations of their community. Paintings, drawings, and craftwork were sold and the proceeds donated to a local day-care center.

R 's progression was more than satisfactory once she saw what could be achieved with IMASPA techniques. Her last conferences were opportunities for her to express how much she was now enjoying teaching.

D R - Grade 8, General Science and Math, Nassau County, NY

R was quite commited to the IMASPA techniques but apprehensive in using them in transmitting his content in the classroom. His initial and motivating (for him) success came not from using unorthodox teaching techniques, but in communicating to his students his concern for each of them individually, the fact that he valued them as human beings, his willingness both in theory and practice to learn with and from his students. Though it is difficult to say in an observation report, R created a safe and vital arena of learning and expression for his students by his sheer lovingness, his command and his enthusiasm for his subject; his non-directive approach. When R realized that his students were responding more positively than he had ever hoped, he became willing to experiment.

R introduced human anatomy into the general science syllabus (he has a deep background in physical therapy) via a weekly movement program. Using their own bodies and watching the bodies of others were the tools R used in teaching muscles, bones, etc.

Students were polled concerning their outside interests to see if any fit into the general science curriculum. The result was a series of student lectures about space exploration, automotive mechanics, and probability theory (this was presented by several students who knew how to play "craps").

R assumed a student role during these lectures, sitting with them and asking information questions.

In his observation conferences, R constantly asked for ways and means of communicating with his students. I assured him that he was succeeding by virtue of feeling free enough to relinquish an authoritarian role and expressing his interest.

In summary, I'd like to note the atmosphere of enthusiasm and involvement by teachers R and R and their respective students. Both R and R were consistently at ease with their students and obviously liked their students, showing their concern for them. Their students felt this concern and reciprocated it. As a result classroom atmosphere was quite open with students shouting out relevant ideas and questions. The total result was stimulating mix of minds learning from each other.

Submitted by,

Jacqueline Lofaro

Jacqueline Lofaro
Instructor
Queens College, CUNY

MONMOUTH COLLEGE

WEST LONG BRANCH, NEW JERSEY 07764 (201) 222-6600

Department of Teacher Education

January 25, 1975

To Whom It May Concern:

It has been my privilege to observe the IMASPA training, philosophy and implementation over a period of several months. Before referring to the teachers I observed at the New Jersey, I would like to make some general statements about IMASPA.

The most outstanding feature of this experience for me has been the enthusiasm, sensitivity, and patience of the IMASPA training staff. These qualities were developed in a significantway in all the teacher trainees observed and were eventually qualities that most of the children I observed developed.

There was no doubt that children were more motivated and meaningfully involved than in the usual academic arena. How this occurred would be difficult to explain, but even the casual observer couldn't deny that the IMASPA philosophy and techniques had a way of capturing the interest of children without threat or force.

I observed S E , K B , S S , and J P . The teachers I met in the late Spring of 1974 were quite different in December and January. In these later months, they were more relaxed, more spontaneous, and much more enthusiastic about their work. In June of 1974, one teacher, E , was on the verge of leaving teaching because she had become so frustrated with the techniques and philosophy she had acquired in undergraduate school. By December, she received praise from her principal for manifesting the greatest improvement of all new teachers in his five years experience as principal.

S had 21 children in the second grade. She was considered a weak teacher. She did not have a strong command of herself and the teaching situation. S had volunteered for the IMASPA program for just these very reasons. She wanted very much to improve. Also she wanted to acquire techniques that would allow her a flexible classroom situation within which to use her considerable music talent. At my last meeting with her, she told me that she loved teaching and was planning a Masters in Education. She even indicated positive changes in her personal life. There is every indication she will emerge as a competent humanistic teacher if she continues as she has in the past few months.

S devised a plan which was heartily accepted by her principal. The plan included running an after-class workshop for her students in composing music and lyrics for songs that dealt with the subject matter learned in class. S , as a result of the confidence and support acquired in the summer workshop, felt free to allow her delightful imagination to be a resource for her teaching.

B , who teaches a fifth grade class with 28 students is quite a different person than S . K is very sure of herself, but she tended to be a somewhat aloof and authoritarian teacher. The IMASPA training had the appropriate effect on K . She became non-directive and ran an egalitarial classroom. Her high degree of academic productivity has not lessened, but the children enjoy school more. Some of her students last Spring admitted to hating school. Early in October of the IMASPA classroom experience portion of the practicum, K 's students spoke of liking, and even loving school. K encouraged much self-expression in her class, took time out of her usually precisely planned schedules to explore tangents students would bring up; experimented with small groups and independent learning.

S S has 23 third graders and was a naturally industrious and efficient teacher who tended to fall into a rut. The IMASPA program has made her much more creative in her class, which consists of slow learners. As of late, they have been appraised by a school supervisor as performing on a level comparative with the average and academically higher classes. Reading proficiency has increased significantly through the use of dramatic play. S also used movement experiences to great advantage. S 's class also involved itself in making films about various subject matter. The youngsters devised the scenarios while Susan handled the camera.

As a music teacher, J P is well liked by his students. His greatest problem was efficiency and discipline. In the beginning of his summer training period, J was quite defensive about his teaching ability. His greatest change took place in the middle of the Summer simulated classroom experience. He finally stopped struggling and changed his approach with the admission that sometimes he stops himself from trying new things. J was initially quite apprehensive about the personal investment that the IMASPA philosophy involved. His concern centered about his thinking that if he tried to become a friend to his students he would lose their respect and hence control of the class. I assured J that if he made his personal qualities of concern, warmth, and curiosity apparent to his class along with his knowledge of his subject, his class would respect and come to care for him as a person. J experienced enough success to give him the confidence to try harder. He devised a technique where each student was to compose a music signature for himself. J took the signatures and wove them into songs. The class, needless to say, was delighted and highly motivated from that point on.

The IMASPA philosophy is truly beautiful. I find that I have changed from this experience mostly because it's nice to know and see that what you believe in can be done rather easily if people will only be willing to learn.

I only hope that enough administrators and teachers will be open to new approaches in education like this. IMASPA certainly has a sound and well-tested method for humanizing education. No other approach that I know has synthesized so much into a simple and viable training program.

Very truly yours,

Gwen Neser

Gwen Neser, Ph.D.
Professor of Education
Monmouth College

100

Red Bank Regional High School District

Guidance Department

115 Harding Road
Red Bank, New Jersey 07701
(201) 842-7440

January 31, 1975

To Whom It May Concern:

Upon my completion of my observation of S C , A I , B L , and A W , I NORMAN PALMER , Director of Career Education at Red Bank High School, am submitting my final evaluation.

I have categorized my observations in three ways: (1) attitude change, (2) academic change, (3) student/teacher relationship. I found these are the critical areas to which IMASPA addresses its major focus and to which it makes significant contributions.

My observees were totally different in their style of teaching, but each of them integrated the IMASPA philosophy without interfering with the uniqueness of their personalities and teaching effectiveness. There was decided improvement in teaching personality in three of my observees. This improvement was generally a change from being authoritarial, and overly directive, to being a supportive, non-directive, guiding resource person. Teacher talk was less abrasive and quantitatively less also. There was more student talk of the questioning and discussion variety. Discipline was greatly improved in two teachers' classes and productivity was generally greater in all classes.

L , teacher in New Jersey, showed the least dramatic change because she started at a higher level of flexibility and relatingness. Partially because of the art of teaching philosophy, she was more supportive and less manipuiative of students. However, she indicated on several occasions her need for better discipline in her classes. This, however, I did not observe. The IMASPA program helped her more in these classes because the children were more of a problem. Another significant change I observed was the art period time, with a large class of 36, was used more efficiently. The students became more responsible for the materials and worked together with more respect for one another in a very close space.

C , English teacher in the system, made major changes from the first day of training until the final observations. When observed during the close of the school year 73-74, she was very tense, spoke with a loud, abrasive tone and had difficultiy in maintaining discipline. Her most dramatic change came in this area of discipline, or shall we say, constructive classroom order. S , during the summer, had reversed some of her attitudes about classroom order learning that there was a difference between constructive talk and chaos. She became quite sensitive to her pupuls' need to communicate verbally. She only cautioned them to respect each other and her and wait their turn to speak. Through summer training and our conferences, she was able to make such good progress that her students from last year actually commented on the change. One student in this year's class wrote an essay, "Teachers are People Too". The students generally liked the change of atmosphere where they could freely communicate with everyone in the room. The quality of the students' writing was beginning to improve except for two students, one quite ill and out a great deal, and the other student who had serious emotional problems. However, even this student was not disruptive in class because S truly extended herself in his learning.

I , teacher from with thirty three students made his most dramatic change in the area of being more confident. He tended to be too withdrawn and uncertain of himself and his grasp of the field. T used almost all the techniques he had acquired during the summer and grounded them in a very good understanding of the IMASPA philosophy. He used small groups, role-playing, debate, and a variety of action experience to bring history to life. On most occations, he took a role in acting out historical situations along with his students. The students especially like his being "one of them", but with "authority they respected". Many students turned on to history after this experience. I indicated he felt much more confident as a result of the IMASPA experience. It must be stated that the IMASPA philosophy provided T with a reassurance that his genuinely gentle and loving nature has a place in the classroom.

A W knew she had a great deal of work to do during the Summer Workshop. Previous to her training experience, she sought security in a tight and confining, overly orthodox classroom atmosphere. She was, simply, frightened of her students, and as a result sought to frighten them. A did work hard during the summer constantly seeking evaluation of and feedback on her progress. She was encouraged to concern herself with her fellow trainees as people working hard to change, not merely for themselves, but also for students. The change in A 's classroom was extraordinary. Opened completely, it became a delightful scene of students working together on projects and curious about other group's projects. A , who has a decided talent in both movement and mime, often turned her class into a "circus" to teach fourth-grade subjects. For example, a group of youngsters became a group of clowns in a traveling circus. They then described the countries and people they visited with wit, movement, and mime. This was a geography project.

A 's 24 students became truly fond of their teacher and their circus skits won a school competition. In conferences, A repeated over and over what a wonderful time she was having and how she simply couldn't remember why she was so frightened.

In conclusion, I simply want to reinforce the significance and difference in the IMASPA approach. Attitudes are difficult to change, but IMASPA does this in a simple and loving way. The teachers admitted to becoming true learners in the process rather than teachers in the traditional sense. Perhaps what is most important is that all the teachers began to enjoy their students. I wholeheartedly recommend IMASPA for pre-service and inservice training. The difference is dramatic.

Very truly yours,

Norman Palmer
Director of Career Education

SUMMARY AND CONCLUSIONS

Summary

Conclusions

College Course Outline

CHAPTER IV

SUMMARY AND CONCLUSIONS

For nearly a year, myself and my associates in IMASPA have been involved in the Maxi II Practicum, The Utilization of a Core Training Program and Projected Guide to Prepare and to Train K-12 Teachers Towards a Humanistic Philosophy of Education, although I have been honing and refining its rationale and philosophy throughout all my life.

During the initial stages of the practicum project, we devised the seminal guide which, in its final form, is an attached part of this practicum report. The guide at that time was a loose formulation of our humanistic philosophy of education. We knew that productive opportunities for "firming up" the guide would be provided by the practicum experience. We selected and sensitized a population of 12 teachers (including one back-up substitute teacher) who represented all grades from K through 12. We spent an intensive, highly involving and charged summer with them in training where the teachers not only learned a philosophy and the techniques to make it operational, but also a great deal about themselves and about each other. (As you will note in Chapter II, the entire summer experience was composed of two distinct elements: the training program which was the core element, and the workshop experience with a simulated classroom structure. Without the training program with its theoretical and dynamic focus, the workshop experience would be meaningless. The simulated classroom structure was the arena for application. We spent one half a school year observing, directing and counseling our trained teachers as they applied what they had learned, in their respective classrooms. We then spent several weeks tabulating and analyzing our quantitative and qualitative data. And, more than pleased with our results, we helped Monmouth College in New Jersey draw up a course based on our philosophy to be offered to its students in its teacher training programs.

In the final stages of our practicum project, we revised our guide glad that the project's result indicated a necessity for only minimal revisions. At this summary point, I'd like to take the opportunity to thank my IMASPA staff who worked so long and so hard for something they believed in; our teacher trainees who were willing to learn and use something new, and especially the three outside observers, Professors Atkins, Daynard and Lofaro, who gave so willingly of their time, expertise and objectivity. It seems a cliche to say that any success comes from a team effort. But this seems an apt description and expression of my gratitude. To all concerned, and to the Nova personnel who gave me the initial motivation and freedom to try, I express thanks which are, indeed, heartfelt.

Now, we must turn to conclusions. Our primary intention in this project was not to teach a population of common branch teachers merely techniques to use in their classroom. Techniques are only tools; and tools are only as good as the individual using them. We aimed at bringing our teachers to a realization of what it means to be human and then how to bring this humanity into the classroom. To be human is to have both identity and stability; and identity and stability are the products of an efficient synthesis of multi-dimensional development. These several dimensions include logic/exercise, relating, love/communicating and learning. This multi-dimensional approach was reflected in the framework of our summer training program as described previously. As a result of our classroom observations and evaluations of our trained teachers we can draw our first and most important conclusion.

The summer training program and workshop experience (Core training, simulated classrooms, rap and guide writing) resulted in the development of our teachers as more stable and more whole, integrated identities. The more stable and whole their approach to teaching, the more confident, giving and sensitive to self and to students they became with the inevitable result of being more effective teachers. They became more effective in the use of energy (logic/exercise); more effective in facilitating truthful reciprocation (relating/loving) and exchange of differences (learning). To be more succinct: our teachers succeeded to various extents in establishing open, real, stable and free situations by synthesizing the basic elements essential to viable human relations; these elements being: relating, loving, learning within a constructive framework of movement.

We believe that to be human is the synthesis of all these elements and not the emphasis on any single element. An indication of the humanness our teachers created in their classrooms is simply stated: students and teachers felt and expressed their curiosity, i.e., their right to question. Humanness is the equivalent of an open system; a system that can simply and easily draw in the new and different, i.e., to search and explore; to weigh and evaluate what it draws in and to choicefully reject the destructive and integrate the constructive.

Time and again we witnessed our teachers and their students searching and exploring together, freely and openly without the restrictive concern of being stereotyped "wrong" or "right". Out of this conclusion we offer the suggestion that our philosophy of humanistic education and method of training humanistic teachers, while it may not be the only philosophy and method, is a viable one as our data indicated.

Our second philosophical conclusion is also offered in the form of a suggestion: The logic/exercise (movement program) element of the training workshop is one dimension of development that should not be ignored or diminished. For too long educators have denied the efficacy of such a program for human growth and development, or relegated such a program to the limited philosophies of physical education and recreation. Since ancient Greece, some educators, however, have been proclaiming the viability of movement as an integral part and necessary element in human learning. Rudolph Steiner saw the efficacy of eurhythmy in the effective and creative development of children. And only most recently has the psychiatric community considered the therapeutic qualities of movement. Very few, however, have regarded or seen movement as the basis of life, or that non-movement is synonymous with death on all biological levels.

We suggest and conclude that when the logic/exercise element, i.e., the problem solving or overcoming obstacles dimension of human development is present, then all the other elements are present. Lacking this element or ignoring it only may seem viable, i.e., the developing of one or another of the elements of human development produces something which resembles humanity -- but is not. In truth, it is a closed system with no contact with any of the other elements of humanity. The result is calcification or rigidification of learning which is not learning at all, but the absorption of knowledge without understanding or behavioral conditioning under the guise of socialization.

On a more superficial and empirical level we present the following conclusions:

A. In considering our summer training program as the stimulus administered to a selected population, our population manifested in their classrooms egalitarian, non-authoritative attitudes.

B. Contingent to the above, the students observed gave their teachers generally favorable evaluations in terms of classroom behavior and atmosphere and student sense of teachers' competence and concern.

C. Learning is a shared experience regardless of age level. Teachers in training need safe arenas for sharing with peers as much as students do.

D. Students observed were functioning at high levels of creativity and mutual cooperation.

E. A training program such as ours, requires a follow up program of observation, direction and counseling in the initial stages of application. The progressively rising scores on all forms of evaluation seem to indicate this.

Finally, one of our stated objects of this practicum project was to have a course in teacher education and training which taught our humanistic philosophy of education and its techniques to be adapted in a teacher education program at a college or university. We are happy to say that this has been accomplished. Monmouth College, New Jersey, has inserted such a course into their program, a course drawn to our specifications and modified to meet their logistic requirements. Attached at the end of this chapter you will find the description of this course as it was distributed to Monmouth students. For our purposes, we are going to minitor the progress of this course and its population for follow up purposes.

Also, a serendipitous result of the outside observer system included in the requirements for the practicum was the fact that two of our observers, Professors Daynard and Lofaro will attempt to operationalize in their own college classrooms the philosophy and techniques they observed during the practicum project. In his new assignment as Director of Continuing Education at Harriman College, New York, Professor Lofaro will attempt to include the teachers under his direction in the humanistic philosophy of education he observed this summer. We are presently in the early and tentative stages of negotiations with him to offer a series of workshops at Harriman. Other teachers we have opened liaison relation with us for the purposes of training in our philosophy, include June Leonard, Queens College, and Barry Olmezer, St. Joseph's College, New York. At this time, we are considering repeating our summer workshop experience and evaluation follow up this coming summer for the many common branch teachers who have contacted us to express their interest.

DEPARTMENT OF EDUCATION
MONMOUTH COLLEGE
West Long Branch, New Jersey

Human Relations: Communication

Dr. Gwen Neser
Intersession 1975
IS7505S

A HUMANISTIC PHILOSOPHY OF HUMAN RELATIONS: WORKSHOPS IN MOVEMENT, LEARNING AND COMMUNICATION

COURSE DESCRIPTION

A series of workshops designed to present an introduction to a humanistic philosophy of human relations for education students. Movement as logic/exercise, learning as exchange of differences and communication as loving will be explored and applied in simulated classroom situations.

I. Introduction
  A. Explanation of Course Title
  B. Purpose of Course
  C. Teaching Background and Students' special interests
  D. Introduction to Readings and Other Resources

II. Toward an Understanding of Movement
  A. Learning About Movement/Learning to Move (Exercise)
  B. Seeing Ourselves as Others See Us
  C. Exercise as Problem Solving
  D. Simulated Classrooms

III. Toward an Understanding of Relating/Love
  A. Learning About Relating/Learning to Relate
  B. Reciprocating with Others
  C. How to Love
  D. Simulated Classrooms

IV. Toward an Understanding of Learning
  A. Learning about Learning/Learning to Learn
  B. Exchanging Our Differences
  C. Simulated Classrooms

V. Putting It All Together for Teaching
  A. The Teacher as Stable
  B. Your Identity
  C. The Human Classroom

DEPARTMENT OF EDUCATION
MONMOUTH COLLEGE
West Long Branch, New Jersey

Intersession 1975 Dr. Gwen Neser
Human Relations: Communication
IS75045

COURSE RESPONSIBILITIES

Readings in General Area

Drawn from categories in Understanding Body Movement: Developmental Patterns, Muscle Tension, Expression of the Emotions, Personality and Psychodiagnosis, Psychological Interpretation of Gesture, Interaction and Communication, Cultural Characteristics, Animal Behavior.

Each student is to do approximately 150 pages of reading in general areas with notes written to be turned in. Always put author, title, publisher, date, library, and number of pages covered in notes. Please type on standard size paper, if possible.

Readings in Specific Area

Drawn from index subjects in Understanding Body Movement, bibliographies from other readings or other sources. Each student should read approximately 150 pages and write notes in same form as above.

Observation

Purchase a small notebook and divide it into three sections. Entitle sections Self, Other, Class. Make daily written observations of yourself in a variety of situations (total of 15 observations). Be both general and specific. Look for body tensions, postures, gestures, facial expressions, use of space, speed of movement, quality of movement (light, heavy), shape of movement (rounded, direct), state context of situation you are in.

Make as many observations of another as you can. Aim for three observations, two or three minutes long, an evening. Focus on same qualities as above.

Make an observation of the class. Observe who sits next to whom, differences in movement styles, who moves toward whom, when and how.

Movement Study

Each individual is to perform a study in movement chosen from page 11 in Understanding Body Movement. If these are unavailable you may select an alternative.

Six Week Project

Each student will propose a study that will extend to six weeks. In this study, you will propose a project of particular interest to you. In some way this study must relate to the conceptual, theoretical core of the course three categories of transactions - Giving and Taking, Buying and Selling, and Giving and Receiving.

At our meetings in three weeks and six weeks we will come together to exchange our research findings with the group. We will not meet class on Fridays. If for any reason you have difficulty with finding readings, call me at the college (222-6600, ext. 351), leave your number and I will return your call.

APPENDIX 1

Sample Letter to Schools

APPENDIX 2

Sample Letter to Candidate/Teachers of Notification of Acceptance

IMASPA
Institute for Motivating Academic, Social, and Political Achievement

REHABILITATION CENTER
162 WEST 54TH STREET
NEW YORK, N. Y. 10019
JUDSON 2-4322

April 1, 1974

Dear Principal:

The Institute for Motivating Academic, Social, and Political Achievement will be conducting a summer institute for in-service K-12 teachers. The purpose of this institute is two-fold: to train teachers to utilize in practical methods a humanistic philosophy of education, and to produce a Guide for teachers committed to this methodology to use in their classroom, and to be used in teacher training programs in colleges and universities.

We are asking teachers from you school to volunteer to participate in this summer institute. There will be no charge for their participation; and the institute will provide them with the opportunity to get in on innovations in teaching "at the ground floor."

Please be so kind as to post this notice on the bulletin board in your school's teachers' room. All those teachers who are interested in participating in the institute should get in touch with us by phone at the above number. At such time, the institute will be described in greater detail and their qualifications will be ascertained.

Thank you.

Very truly yours,

Harry A. Royson

HAR:jl

IMASPA
Institute for Motivating Academic, Social, and Political Achievement

REHABILITATION CENTER
162 WEST 54TH STREET
NEW YORK, N. Y. 10019
JUDSON 2-4322

May 20, 1974

Dear :

We at IMASPA are happy to inform you that you have been selected from the many interested educators who volunteered to participate in our summer training institute which will prepare teachers to utilize a humanistic philosophy of education.

We look forward to a productive and busy summer with you and take this opportunity to wish you the best of luck in this endeavor.

Please be so kind as to notify us officially of your acceptance. We can be reached at the above phone number on an almost 24-hour-a-day basis. Under separate cover you will be receiving a course outline for the summer institute with dates and places specified.

Again, welcome.

Very truly yours,

Harry A. Royson

HAR;jl

APPENDIX 3

Zahorik, John A. and Dale L. Brubaker, Toward More Humanistic Instruction (Dubuque: Wm. C. Brown Company, Publishers), pp. 3-10.

The Meaning of Humanistic Education

The clarification of terms we use has been the goal of those involved in the revolution in ethical theory. That is, contemporary moral philosophers have centered their attention on the psychology of meaning.[1] They have asked such questions as, "What do we really intend to communicate when we choose this or that word?" and "In what ways do we use words in order to elicit agreement as to our personal beliefs?" Israel Scheffler, Philosopher of Education at Harvard University, has identified three kinds of definitions which form an analytic model for viewing humanistic education.[2] The three models are stipulative, descriptive, and programmatic. In using a *stipulative* definition, one spells out or stipulates the conditions under which the term will be used for purposes of discussion. For example, the discussant might say, "When I use the term *education* in this class, I am referring to formal education." In using a *descriptive* definition, one describes the manner in which a term *is being used* in a particular context. This is essentially what a dictionary does. The describer might say, "When elementary school teachers use the term *objectives* they mean that which they expect to accomplish as a result of their teaching." In using a *programmatic* definition, one *prescribes*, that is, tells us expressly or tacitly what something *should be*. He might say, "Education is the means by which we create good citizens." What he is, in fact, saying is that he feels that education is the means by which we should create good citizens, and furthermore, others should agree with his views on this matter. It should be obvious that many definitions are a combination of the stipulative, descriptive, and programmatic.

The descriptive aspect of our definition of humanistic education is largely historical. We will on occasion refer to how men throughout history have used the term *humanism*. Our definition of humanistic education is, however, primarily stipulative and programmatic. In fact, our definition is both theme and thesis which we will follow throughout the remainder of the book.

The working model for our thesis may simply be stated, "We think humanistic behavior in the classroom is a good thing and the reader should think likewise."[3] In order to convince you that humanistic behavior in the classroom is desirable, we must first identify the characteristics of humanistic behavior in general. If we can convince you of the value of these characteristics, it logically follows that you, the reader, will "think likewise" as to the value of humanistic classroom behavior.

The aim of this chapter is to establish a philosophic base for the remainder of the book. The fact that we intend to define humanistic behavior in somewhat general terms in this chapter may at times be disquieting to the reader. We would urge you to read on, for Part II, "Humanistic Behavior in the Classroom," gives very specific examples of humanistic behavior. Let us now proceed to philosophic commitments that we consider to be characteristics of humanistic behavior in general.

1. The all-encompassing value espoused by humanists is that *all people have worth or value by virtue of being human*. In other words, the fundamental standard of human conduct is the *dignity of man*.[4] This statement is not aimed at minimizing the uniqueness of each individual. To the contrary, it is aimed at developing each individual to his full ability. It is simply to say that all behavior should be judged ". . . by the extent to which it contributes to human dignity and respect for the individual."[5] Another way to express this idea is to say that humanists are opposed to that which would threaten to destroy both man and nature. Environmental violence, such as pollution, serves as an obvious example. Racism is another example, for it not only threatens man directly but also threatens nature, as evidenced in impacted housing patterns in our cities. In our judgment, these problems and others should be an important part of the subject matter for any class in the elementary school curriculum.

Admittedly, our statements regarding the dignity of man as the fundamental standard of human conduct are general, thus indicating their all-encompassing nature. It is therefore encumbent on us to give them more specific meaning. This we will do as we move on to more concrete characteristics. (Terms such as "good citizenship," "patriotism," and "inquiry" are justly criticized, not because they are used but because their characteristics are too obscure.)

2. Humanistic behavior is based on the optimistic tenet that *man can make a difference in improving the quality of life*.* This belief has historically pitted humanists against *some* religious followers who feel

---

*To define man as Homo esperans—the hoping man—is to say that man has a basic need, psychological in nature, to be able to look forward to better times.

that man's lot is predetermined and/or divine intervention will be the answer to man's problems. In short, humanists reject asceticism in any form. Or in the words of Protagoras, man is "the measure of all things." To say that man is the architect of his own destiny is both optimistic and awesome. It obviously entails both freedom and responsibility. And yet, the statement appears to be especially true in a century that has produced men as different as Adolf Hitler and Martin Luther King, Jr.

3. A closely related belief comes to us from classical humanism: *man is capable of rational and reflective thought and will be freed by knowledge derived from the use of these qualities.*[5] One may immediately retort by saying that man is also capable of irrational thought as evidenced by a parade of twentieth-century dictators.[6] Of course this is true. What the humanist is actually saying is that man *should use* rational reflective thought in order to improve the quality of existence.

A nearly exclusive reliance on rational thought by some humanists has caused some action-oriented critics to reject humanism. It is the detached, idealistic stance which falls short of action that is under fire at this time in the history of industrially-advanced nations. Youth in particular have challenged yesterday's humanists to eliminate the gap between idealistic rhetoric and action. At the same time, many young romantics have little interest in rational and reflective thought.[7] We see the greatest challenge to twentieth-century humanism in this area. That is, a new humanism must give fair play to both rational thought and man's feelings and his actions. (Classroom strategies discussed in Part III of this book are aimed at meeting this challenge.) There is precedent for emphasis on reason, feelings, and actions in the development of humanism. Classical humanists designed a curriculum for the whole man—a curriculum that was aimed at developing students' minds, emotions, and bodies. One of the best examples of this total approach to education today is found in the liberal arts curriculum of most colleges and universities. Courses in art, music, and physical education are required of all students in the interest of developing the whole man.

---

[6] Some phenomenologists criticize humanism for failing to see that man's capacity for evil is an essential rather than accidental part of his nature. For example, see Lionel Rubinoff, *The Pornography of Power*, (New York: Ballantine Books, 1969). In our view the essential fact is that man is capable of both good and evil. At any rate, the humanist's faith in man's rational being is not a denial of man's irrational capabilities. Instead, it is a plea for the transcendence of such irrationality. To the extent that man denies such irrationality we may say that his behavior is pornographic. Using the denial of the irrationality of power as an example, we may say that "just as the repression of sex leads to sexual fantasies and sexual perversions, so the repression of the irrationality of power leads not only to the *fantasy* of power but also to the corrupt behavior which is the *exercise of power*." *Ibid.*, p. 6. By *exercise of power* we mean the indiscriminate use of power for one's own ego gratification.

To say that man is both rational and irrational is to say that he is ambivalent. "He seeks to be what he is not and not to be what he is; he is a being whose very being emerges through self-negation. From this concept we can better appreciate man's capacity for evil." *Ibid.*, p. 9.

4. Although science does not embrace the whole of human experience, *humanists have seen science as the most important instrument fashioned by man.*[8] The term *instrument* is carefully chosen for science is considered to be nonmoral. Those with the power of scientific knowledge in their hands determine whether it will be used as an instrument for construction or destruction. It is precisely because of the powerful influence of science that humanists emphasize the moral responsibility that accompanies it. We feel that one of the most pressing subjects for elementary school students is the use of scientific know-how. If we name the most important problems facing our nation and world, we can immediately see that science has had and will continue to play an important role. Urban housing, race relations, pollution, and the population explosion serve as examples.

Although humanists placed great faith in science, they strongly rejected the dehumanizing and depersonalizing effects of the technological revolution. In fact, twentieth-century humanism can be understood in large measure as a response to the complexities of industrial life.* This response came largely in the form of social reforms. A representative document of the humanistic spirit of this age is George S. Counts' *The Selective Character of American Secondary Education* (1922). Counts was clearly on the side of the less "well-to-do" classes as he accused high schools of perpetuating racial, social class, and ethnic inequalities. In particular, Counts decried the lack of opportunities for children of laborers. Counts placed a great faith for the alleviation of these ills in organized labor. (The conservative nature of much of organized labor today lends itself to an ironic view of Counts' faith. At the same time, Counts' position should be viewed in terms of the conditions that existed when he made his prescriptions.)

We see one of the strongest challenges to humanistic education today in relation to the advanced stages the technological revolution has taken. Alienation is a response to organized hugeness—a response that teachers must deal with each day in their classrooms. The stability zones of yesterday are gone. We feel that pupils should understand this revolution and find creative alternatives to meet their psychological needs. Teaching strategies in Part III are designed to deal with this issue.

---

*Erich Fromm labels this era as the second Industrial Revolution. Human thought is being replaced by the thinking of machines (computers). *The Revolution of Hope* (New York: Bantam Books, 1968), p. 27. "Loss of Identity" is the subject of some materials included in Part III of our book.

5. The hope that science offers leads us to another important characteristic of humanistic behavior. Humanistic behavior should be evidence of man's commitment to *understanding and alleviating the plight of the oppressed.* As in the words of Michael Harrington, the "haves" clearly have an obligation to aid the "have nots."

To say that the "haves" have an obligation to aid the "have nots" is immediately suspect to many who have suffered from the paternalism of *some "haves."** It is at this point that we must differentiate between the obligation "haves" have in aiding "have nots" and the manner in which such aid is given. This distinction is clearly made in Michael Harrington's *The Other America.* In this book we do not shy away from the obligation "haves" have toward "have nots." In our view the "missionary" position depends on "what one is selling" and "how it is sold."

An important responsibility the humanist has in understanding and alleviating the plight of the oppressed is to *communicate* that which he has learned so that others may profit from the experience. This obligation has its roots in classical humanism as exemplified in the allegory of the cave from Plato's *Republic.* The unfettered "educated" man who left the cave and saw the light had a moral obligation to return to teach those in darkness.

Communication involves more than the words exchanged between people. The emotional or affective dimension of the communicative process is reflected in tone of voice, eye contact, and body movement as well as in the words that are used. And so we can say that the implications of this aspect of humanistic education are many and varied. We intend to focus on communication, especially between teacher and students, in Parts II and III of this book.

The interesting thing about communication is the mutuality achieved between parties when it is used effectively. Such mutuality has important moral implications in conflict resolution—certainly an important aim in this age of confrontation and conflict.

6. *Humanistic behavior reflects a pragmatic, problem-solving orientation.*[9] By this we mean that humanists are committed to solving practical problems. Other worldly matters are not the concern of the humanist. The proper focus for a humanistic curriculum is the tackling of contemporary problems facing our nation and peoples throughout the world. Population growth, urbanization, and environmental violence are but

---

*Many universities, for example, no longer refer to community service but instead use a term such as *community involvement.* This is especially true in urban areas sensitive to paternalism toward minority groups—especially blacks. The land grant service terminology is still quite acceptable when used in regard to white farmers in nonurban areas.

three examples of problems that should be an important part of the elementary school curriculum. At the same time that we identify such problems as *subject matter*, we hasten to add that problem solving is an investigative *process* that should be stimulated by formal schooling. The process, however, is a lifelong process not limited to formal education. (This was in part what John Dewey meant by the term *growth*.)

An essential part of the problem-solving process is the problem-solver's *curiosity* or *inquisitiveness*. This curiosity is evidence that the inquirer feels the importance of solving the problem or minimizing the doubt in his mind.

Problem solving is also the inquiry process whereby the individual, after reaching a forked-road situation, suggests alternative solutions (hypotheses) and then pursues such alternatives in the light of his own value system.

A comprehensive discussion of problem solving as an inquiry process is found in Parts II and III of this book, but for the moment we want to leave the reader with a sense of the spirit of the process.

7. Although humanism emphasizes one's responsibility to his nation, chauvinism is clearly in opposition to man's concern for the dignity of *all* men. In a more positive vein, it can be said that *contemporary humanism has an important international dimension to it*. The problems that face one nation are the concern of all men. Overpopulation serves as an example. Likewise, the successes of one nation, as evidenced in space achievements, are the concern of all men. A humanistic education is one that is internationally minded. The materials we have developed in Part III have such a goal in mind.

8. *Humanism that is relevant to our times must squarely face values in conflict*. There can be no denying that our age is one of confrontation and conflict. The mass media have not only brought such conflict to the surface but in the process of doing so have stimulated further conflict. Our cities have burned and our university campuses have been shut down. Those who support humanism cannot ignore such realities but must instead deal with them head-on.

9. Contemporary humanism must come to grips with the *relationship between power and morality*, idealism and reality, what is and what should be. At present "might makes right" is more than a cliché; it is a reality. Might can be defined in terms of control over the lives of others —control often in the form of propaganda so that he "who holds the instruments of propaganda such as television and the press is not only powerful but 'right.' The replacement of absolute standards as to what is right by the relativistic view that one's perception is all important

supports the view that he who controls perceptions of people through the mass media is both powerful and "right."

In the process of dealing with the concept of power, a relevant humanism must treat the relationship between the individual and the group. Humanists assert that one's self-concept is enhanced by asking "Who Am I?" which is what Socrates meant when he said that the unexamined life is not worth living. At the same time that such individual and personal questions are crucial, we must look at groups of people as organic bodies in themselves and institutionalize changes that are humanizing. The relationship between the one and the many is more than philosophical, for to move from the one to the many is to use that power that is available to realize one's wishes.

10. Emphasis on the individual and his self-concept indicates the *humanist's interest in man's psychological and emotional life.* We must ask the question "How Can Man Maintain the Proper Emotional and Psychological Stability in an Age of Conflict and Rapid Change?" Seventeenth-century humanists claimed that the virtuous life would necessarily make man feel better. If today's humanist squarely faces the many problems in this age of conflict he may very well feel worse. At any rate, the relationship between conflict and stability is crucial and deserves our attention.

11. Finally, all that we have said about humanism indicates that it is largely qualitative rather than quantitative. This is to say that *effectiveness,* a qualitative term, is more important than *efficiency.* Efficiency is based on the assumption that increased *production* ("the more the better") and therefore *consumption* should be the modus operandi of any society. The result of this seductive but misleading style of life is that man's role becomes largely mechanical and passive.

Notes

1. For a summary and analysis of the contributions of linguistic analysts G. E. Moore, Charles L. Stevenson, Stephen Toulmin, and R. M. Hare, see George C. Kerner, *The Revolution in Ethical Theory* (London: Oxford University Press, 1966).

2. Israel Scheffler, *The Language of Education* (Springfield, Illinois: Charles C. Thomas, 1960), pp. 11-35.

3. Charles L. Stevenson, *Ethics and Language* (New Haven, Conn.: Yale University Press, 1960), p. 21. Stevenson's model reads as follows: "This is good" means *I approve of this; do so as well.*

4. Donald W. Oliver and James P. Shaver, *Teaching Public Issues in the High School* (Boston: Houghton Mifflin Co., 1966), p. 59.

5. *Ibid.* The authors discuss problems involved in subscribing to this general statement and then give more specific meaning to the prescription. James B.

APPENDIX 4

Martin R. Haskell, "Techniques of Group Psychotherapy: Strategies of Techniques Related to a Typology Based on Levels of Maturity," Group Psychotherapy Journal of the International Congress of Group Psychotherapy (Vienna, 1968).

To my friend
Harry Rogson with
my very best wishes.
Martin

GROUP PSYCHOTHERAPY

Gruppen-Psychotherapie
Psychothérapie de Groupe

SEPARATUM

IV
International Congress
Internationaler Kongreß
Congrès International

Vienna / Wien / Vienne, 1968

Verlag der Wiener Medizinischen Akademie

TECHNIQUES OF GROUP PSYCHOTHERAPY : TREATMENT STRATEGIES AND TECHNIQUES RELATED TO A TYPOLOGY BASED ON LEVEL OF MATURITY.

By

MARTIN R. HASKELL, Ph.D.

The categorization of mental patients as neurotic or psychotic, each major category being divided into sub-categories has been established for so long a period by psychiatrists that it is seldom seriously challenged. Psychologists and Social Workers, the less secure practitioners in the treatment of mental illness have more or less accepted it without question. They have even translated and transposed these categories and sub-categories into the fields of Juvenile Delinquency and the various addictions with slightly more emphasis given to psychopathic and sociopathic categorizations. This typology and it's variants is referred to as a medical typology or classification system. It divides patients and counselees into four major categories; psychotic, neurotic, psychopathic, and sociopathic, each with sub-categories.

Dictionaries of psychiatry and psychology and a plethora of text books and articles define and explain each type and sub-type of psychosis and neurosis. We are all too familiar with this system of classification. Such terms as Schizophrenia, Hebephrenia, Catatonia, Paranoia and Manic-Depressive have become accepted in the literature of psychiatry and psychology as defining discrete types of psychoses. Hysteria, Psychastenia, Hypochondriasis, Neurasthenia, Anxiety States, Reactive

Psychoneuroses, Mixed Psychoneuroses and Phobic Reactions have also been described and defined as more or less distinct types of neuroses. *Yet, seldom do we consider the fact that the definitions and descriptions of these are based almost entirely on symptoms.*

There is little or no evidence to indicate that the combination of symptoms on which we base the diagnosis of simple schizophrenia, is the result of a particular stimulus or a similar life experience. Two persons displaying the same symptoms may indeed, have very different life histories. We know little about the cause of simple schizophrenia nor do we know that what causes it in one person may cause it in another. Observed chemical or constitutional similarities may be a *product* of the condition rather than a cause. Furthermore, the *same* treatment applied to several persons classified as simple schizophrenics does not necessarily produce the same or similar effects. Our medical typology has so far failed to provide us with a valid theory of causation and has not proved particularly useful in developing treatment methods. In fact, research over the years has demonstrated that success in treatment can be better explained in terms of the relative abilities of therapists than in terms of theoretical commitment of therapists. Yet, we continue to use the medical typology as though it were valid and continue to treat people in accordance with published material recommending courses of treatment for each type and sub-type. Is it not possible that a better typology can be developed? Should we not seek to classify people in accordance with their response to treatment, or in accordance with their preparedness for treatment, or in accordance with the ways in which they relate to others?

The Sociometric approach originated by Dr. J. L. Moreno provides one possible categorization based on the ways in which people relate to others. The isolate, the reject, the over-selected can readily be identified. Each responds to treatment in a different way. Treatment effective with one isolate is generally effective with others. To date very little use of this sort of typology has been made in the diagnosis and treatment of mental patients. A great deal of research is necessary before such a system of categories can be considered useful. Nevertheless, the weaknesses inherent in the medical typology make the *effort* worthwhile.

A typology based on the way young people, juvenile delinquents, relate to others, was developed by Dr. Marguerite Q. Warren, a California psychologist in association with others. The system of categories developed they call an "Interpersonal Maturity Level Typology." They have experimented with the treatment of delinquents applying this system of categories, with interesting results, some of which have been published by the Community Treatment Project of the California Youth Authority in a series of progress reports. It is not our purpose at this time to discuss the treatment methods described by Dr. Warren and her associates. They are still in an experimental stage and involve many variables that are difficult to isolate. We shall be principally concerned with Interpersonal Maturity Level typology and the effect of action methods (Psychodrama and Role Training) in producing changes in behavior. Our purpose is not to prove or attempt to prove that these action methods are more effective than other methods of treatment. We shall rather describe the ways in which the action methods have been applied to boys of different levels of maturity and the observed effects of each type of treatment on each category or maturity level.

Before proceeding further it would be appropriate to describe the Interpersonal Maturity Level Typology. According to the theory of interpersonal maturity psychological development occurs in seven successive stages, each identified as a level of interpersonal maturity. The range moves from the infant, the least mature of level one, to the highest, levels six or seven seldom if ever found in a delinquent population. The movement from one level to another in the course of normal development is described in terms not unlike those employed by Piaget. The vast majority of delinquent boys were found to be in levels 2, 3 and 4. These are described as follows:

Level 2 - Low Level - I_2 - This person is described as one who sees others as "givers" or "withholders" and is unable to understand or predict the behavior or reactions of others. There are two sub-types -

Aa - Unsocialized Aggressive - These boys are described as hostile, complaining, assaultive, undependable and inattentive. They are said to alternate between tolerable dependency and unacceptable aggressive behavior.

Ap - Unsocialized Passive - These boys are described as passive and withdrawn. They are unassuming, immature and dependent. They do not involve themselves much with others and when they do it is as followers.

Level 3 - Middle Level - I_3 - This person is described as one who attempts to manipulate his environment. He does not differentiate between people except as they relate to satisfying or depriving him. He seeks to manipulate others. Three sub-types are described as follows:

Cfm - Conformist Immature - This person is described as immature, dependent, suggestible and cooperative. He is characterized by a deficiency of judgment in the behavior appropriate to a situation. He respects and cooperates with authority figures, but relates poorly to his peers. His need for peer approval leads him to delinquent behavior, often to gain acceptance by peers.

Ccf - Conformist, Cultural - This person is described as relatively mature, cooperative, emotionally stable and underachieving. He resents authority and conforms to his sub-cultural norms or the norms of his delinquent reference group. He has little or no difficulty in his relationship with peers and avoids encounters in relationship with adult authority figures.

Mp - Manipulator - This person is described as immature, self-controlled, sarcastic, irresponsible and manipulative. He tends to isolate himself from peers and expresses his resentment to authority figures. He seeks to manipulate adults and authority figures, and demands special treatment.

Level 4 - High Maturity - I_4 - This person is described as one who has internalized a set of standards by which he evaluates the behavior of others and his own behavior. He is aware of the expectations of others and the effects of his behavior on them. He feels guilty if he fails to measure up to his standards. He is antisocial, and his behavior is essentially that of a neurotic acting out. There are four sub-types described as follows:

Nx - Neurotic, Anxious
Na - Neurotic, Acting Out
Se - Situational Emotional Reaction
Ci - Cultural Identifier

The first two, Nx and Na, neurotic types, are described as insecure, anxious, ambivalent and lacking in confidence. The distinctions between them are not readily apparent when one sees them in a group. The non-neurotic high maturity boys, Se and Ci, are described as bright, cooperative and conforming.

Since 1957, when a maturity level typology was first reported in the literature, the author has in his work with delinquent boys, attempted to classify them by maturity level. While he never specifically diagnosed or categorized them into the nine sub-types described above, he did identify some members of each group as low level maturity, others as middle maturity and still others as neurotic high level maturity boys. Since the author always worked with synthetic[1] groups of delinquent boys, there were some of each type in virtually every group gathered for Role Training and Psychodrama. In the course of his experience with such groups he experimented with different strategies for members of each category and arrived at several tentative conclusions, some of which may be worth exploring in a scientific manner.

---

[1] The term "synthetic group" is applied to a group assembled for a specific purpose such as Group Therapy, Psychodrama or Role Training. It is used to distinguish such a group from a "natural group" such as a boys club, gang or family.

Role Training Groups - Role Training is a form of Role Playing in which psychodramatic techniques are employed and in which the emphasis is on the reenactment of past experiences as preparation for possible future encounters. In the course of the warming up phase of the session middle maturity boys were most cooperative, high maturity boys largely reserved and uninvolved, and low level maturity boys unpredictable. The latter would sometimes remain silent and inattentive, looking away from the director or the action. At other times, one might push or nudge a neighbor and engage in distracting behavior. If,as director, I asked one of the leaders of the middle maturity boys to comment I obtained sufficient support to eliminate the distractions without incident. This practice invariably resulted in increasing the involvement of the low level aggressive boy without any apparent resentment toward the director or the group. There were two categories of boys not sufficiently involved; the low level passive boy and the high level neurotic. Since neither of these presented behavior problems to the director-therapist, there was a tendency to ignore them. I found later on that if I approached a high level neurotic boy prior to a Role Training Session and asked him to take a therapeutic role the climate of the entire session changed. For example, if I pointed out to A, the high level neuroti that X a low maturity boy in the group appeared sad, lonesome and afraid to interact and asked him to help get him interesteed, both boys became involved in the session. The high maturity level boy assumed a therapeutic role, involved the low maturity level boy, and became involved himself. With increased involvement in the Role Training the low maturity level boys began to develop social skills. They became better able to take the roles of others, and thus predict behavior of others. What is most significant, however, is that this procedure seemed to be effective each time it was attempted. This would indicate not only that the procedure is a good one but what is far more important, that I_2 and I_4 are meaningful, identifiable categories and that persons characterized as belonging in each category respond similarly to similar forms of treatment.

Psychodramatic Group Therapy - In Psychodrama Groups, neurotic high level maturity boys became most frequently involved as protagonists. They appeared to benefit most by this form of therapy, learning a great deal about the nature of their relationships and the reasons for their behavior and attitudes. The low level maturity boys were difficult to involve as protagonists. Although they benefited somewhat in the course of playing auxiliary roles, it was extremely difficult to get them to reverse roles. Middle maturity level boys were excellent in auxiliary roles and appeared to learn a great deal about their relationship to authority figures. In time, some low level maturity boys would move into action in auxiliary roles and learn a little about the roles of others. Many, however, dropped out of the Psychodrama groups after one session. Attendance and involvement of middle and high maturity level boys was excellent and the degree of participation and involvement predictable.

The techniques most effective with middle level maturity boys was Role Reversal. In some sessions a middle level boy, as protagonist, was kept in the role of other throughout most of the action phase of the session.

There was noticeable increase in the ability to play in the role of other, father for example, think in that role, and behave appropriate to the role. Furthermore, in subsequent sessions the same boy would show greater understanding not only of the role of father but of other authority persons such as teachers, principals, employers and police. Middle maturity level boys who participated as protagonists in Role Training or Psychodrama were most successful in obtaining jobs and holding jobs.

The techniques most effective with high level maturity boys was reenactment of past traumatic experiences, whether in occupational, family or community roles and whether in Psychodramatic or Role Training groups. As the high maturity level boy reenacted a situation and, through the technique of future projection, experimented with alternative courses of action, he appeared to become more confident. Group approval and support in the discussion phase of the session appeared to reward his performance. The net effect of the Psychodrama was to reduce his anxiety and increase his sense of security. While for the middle maturity level boy the psychodramatic experience appeared to be primarily a learning experience, for the high maturity level boy it appeared to provide catharsis. He seemed relieved that his peers approved of him and liked him, knowing his difficulties. In fact, one of the most consistent sequels to a psychodrama was the increase in sociometric status of the protagonist. His partial isolation, if it existed prior to the session, tended to disappear entirely. He seemed to gain acceptance and understanding from all the others. What is most significant, however, is that low, middle and high maturity boys responded in a similar manner to others in the same category.

Conclusions - A typology based on Interpersonal Maturity Level is demonstrably effective in separating delinquent boys into meaningful categories. Members of each category appear to respond in a similar manner as others in the same category to Role Training and Psychodramatic techniques. One would therefore hypothesize that other people who fit into these categories would respond in the same way and furthermore that additional categories more suitable to those now called "mentally ill" can be developed. Typologies based on Interpersonal Maturity Level or Sociometric status offer many possibilities for exploration. Perhaps they can become more effective than the medical typology now in use.

Bibliography

Grant, Marguerite Q., Martin Warren, and James K. Turner, Community Treatment Project Research Report No.3, (Sacramento, California : Department of Youth Authority), August 1, 1963.

Haskell, Martin R., An Introduction to Socioanalysis, (Long Beach, California : California Institute of Socioanalysis, Box 6604, Long Beach, Cal.) 1967.

Haskell, Martin R., "Role Training and Job Placement of Adolescent Delinquents", Group Psychotherapy, Sep.1959.

Haskell, Martin R., "Toward a Reference Group Theory of Juvenile Delinquency", Social Problems, Winter,1961.

Haskell, Martin R., The Psychodramatic Method, (Long Beach, California : California Institute of Socioanalysis,Box 6604, Long Beach, California) 1967.

Moreno, J.L., Who Shall Survive ? (Beacon, New York : Beacon House), 1953.

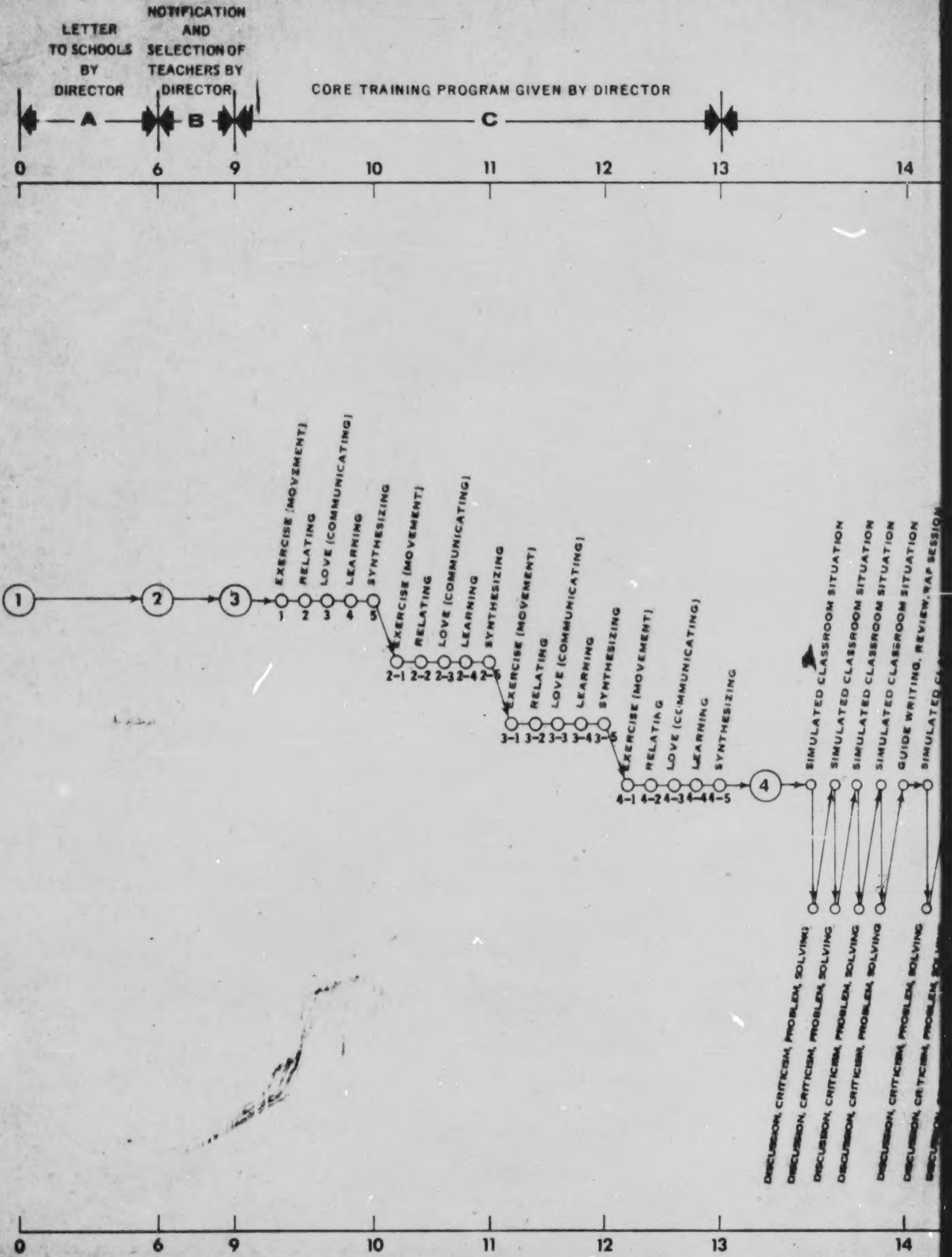
Moreno, J.L., editor, The Sociometric Reader, (Glencoe,Ill.: The Free Press) 1960.

Sullivan, C.E., M.Q. Grant and J.D. Grant, "The Development of Interpersonal Maturity:Applications to Delinquency," Psychiatry, Vol.20 (1957), pp. 373-385.

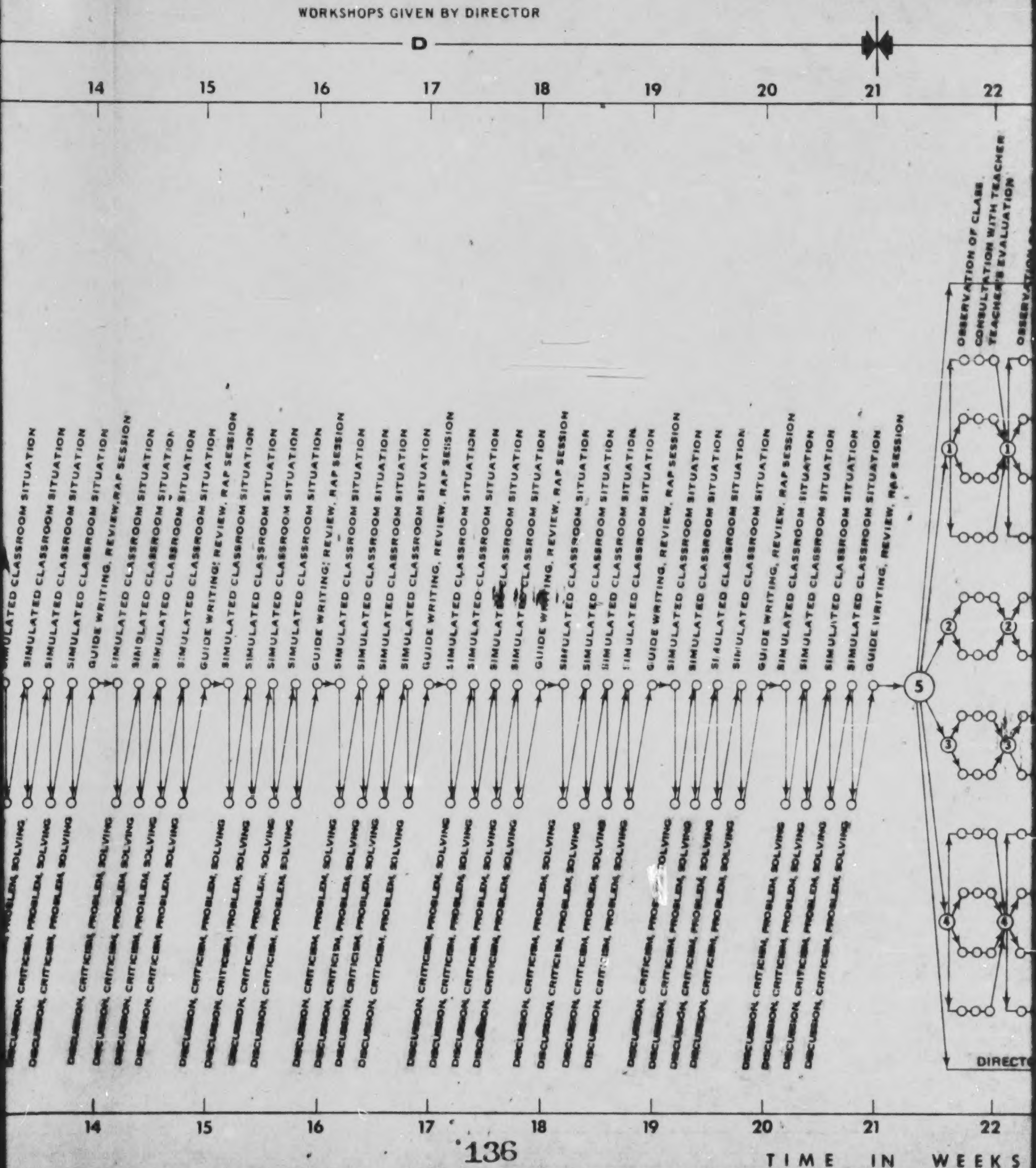
Warren, Marguerite Q. and Theodore B. Palmer, Community Treatment Project Research Report No. 6,(Sacramento, Calif.: Department of Youth Authority) October,1965.

APPENDIX 5

Pert Chart

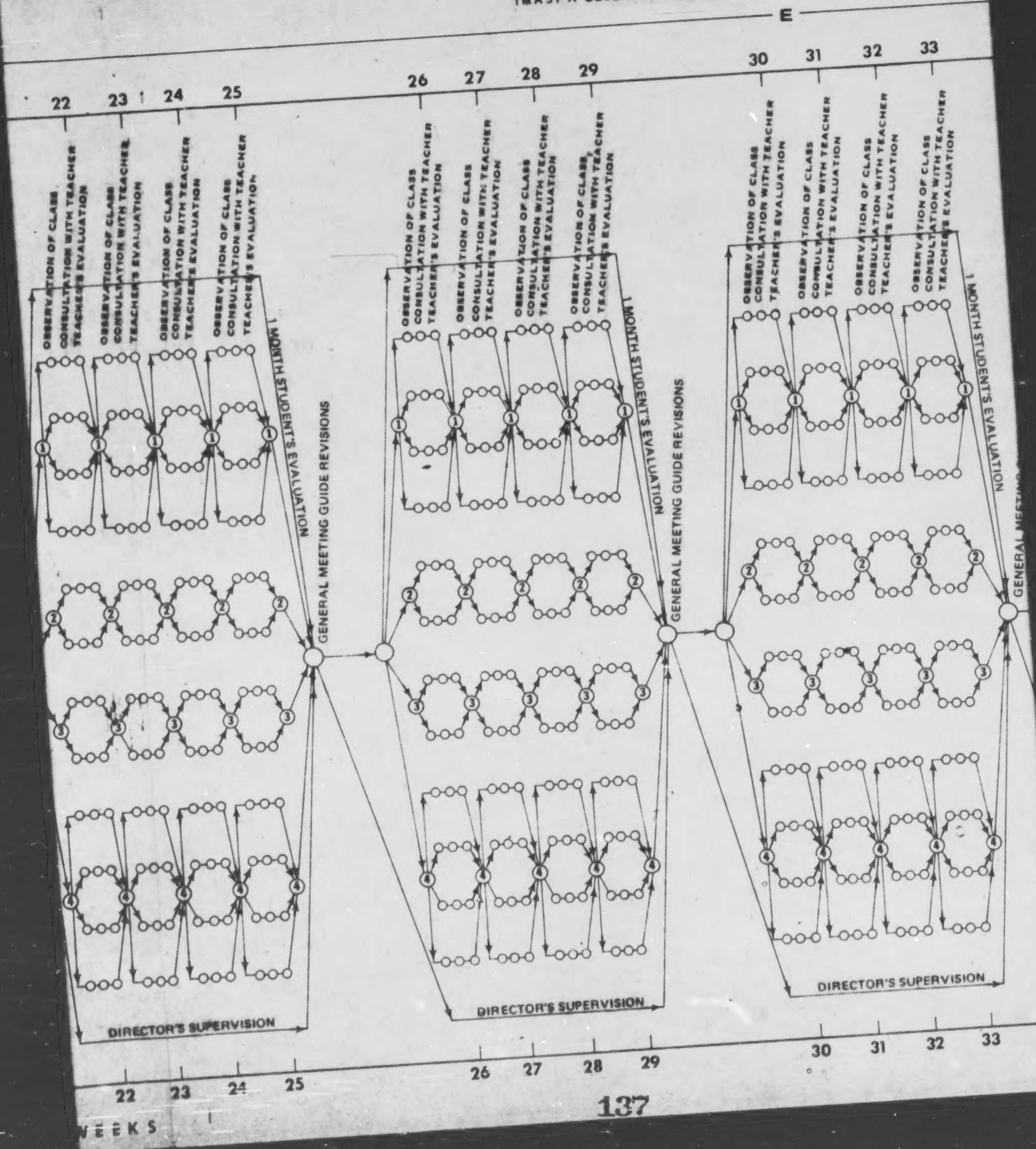

LETTER TO SCHOOLS BY DIRECTOR
NOTIFICATION AND SELECTION OF TEACHERS BY DIRECTOR
CORE TRAINING PROGRAM GIVEN BY DIRECTOR
A
B
C
0
6
9
10
11
12
13
14
1
2
3
EXERCISE (MOVEMENT)
RELATING
LOVE (COMMUNICATING)
LEARNING
SYNTHESIZING
1
2
3
4
5
2-1
2-2
2-3
2-4
2-5
3-1
3-2
3-3
3-4
3-5
4-1
4-2
4-3
4-4
4-5
4
SIMULATED CLASSROOM SITUATION
SIMULATED CLASSROOM SITUATION
SIMULATED CLASSROOM SITUATION
SIMULATED CLASSROOM SITUATION
GUIDE WRITING, REVIEW, RAP SESSION
DISCUSSION, CRITICISM, PROBLEM, SOLVING
DISCUSSION, CRITICISM, PROBLEM, SOLVING
DISCUSSION, CRITICISM, PROBLEM, SOLVING
DISCUSSION, CRITICISM, PROBLEM, SOLVING
DISCUSSION, CRITICISM, PROBLEM, SOLVING

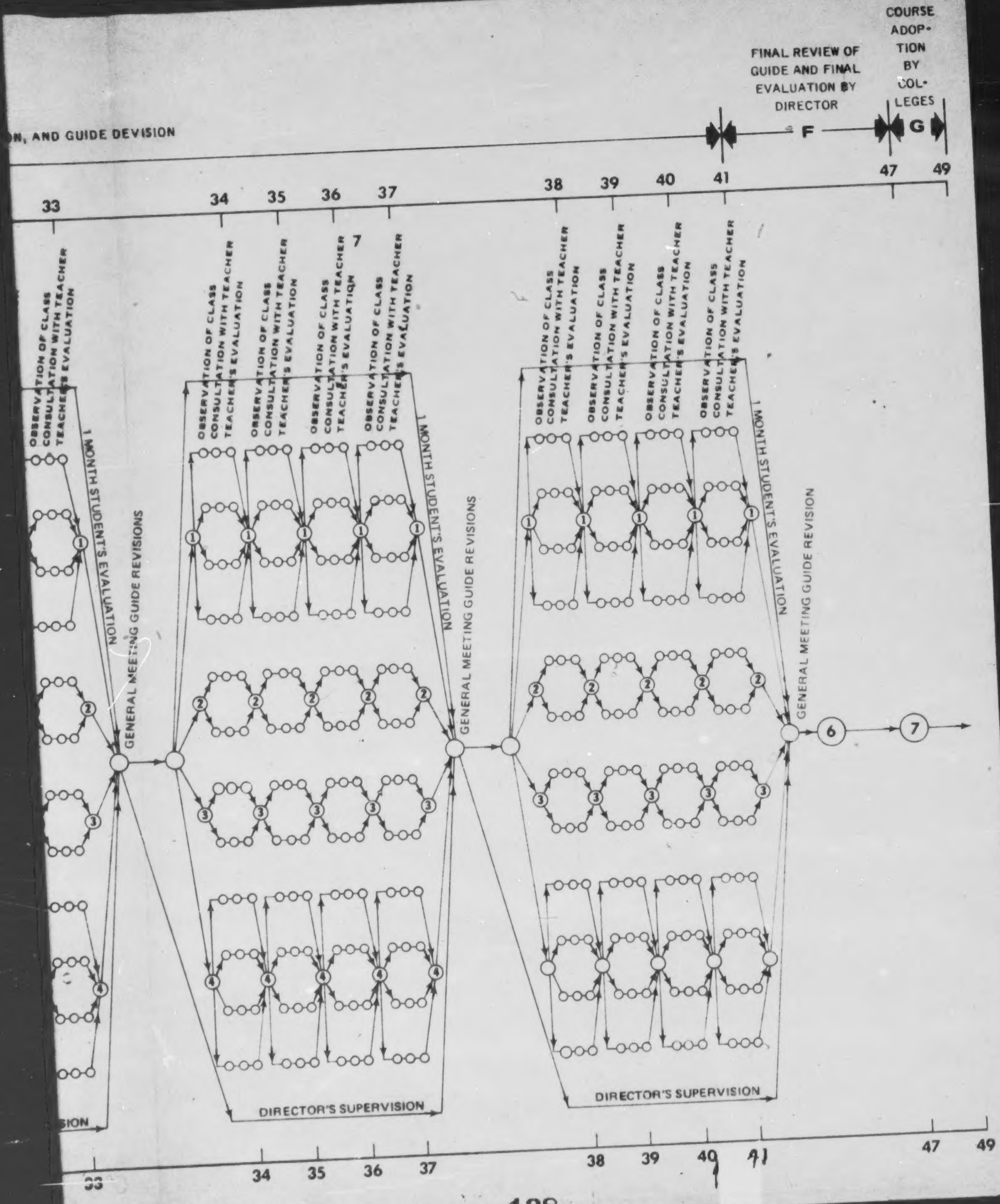
THE UTILIZATION OF A CORE TRAINING P
TO PREPARE AND TO TRAIN K - 12 TEACH
PHILOSOPHY OF EDUC


WORKSHOPS GIVEN BY DIRECTOR
D
14
15
16
17
18
19
20
21
22
SIMULATED CLASSROOM SITUATION
GUIDE WRITING, REVIEW, RAP SESSION
GUIDE WRITING; REVIEW, RAP SESSION
DISCUSSION, CRITICISM, PROBLEM SOLVING
5
1
2
3
4
OBSERVATION OF CLASS
CONSULTATION WITH TEACHER
TEACHER'S EVALUATION
OBSERVATION
DIRECTO
TIME IN WEEKS

RAINING PROGRAM AND PROJECTED GUIDE
12 TEACHERS TOWARDS A HUMANISTIC
Y OF EDUCATION

IMASPA OBSERVATION/CONSULTATION, EVALUATION, AND GUIDE




COURSE ADOPTION BY COLLEGES
FINAL REVIEW OF GUIDE AND FINAL EVALUATION BY DIRECTOR
N, AND GUIDE DEVISION
F
G
33
34
35
36
37
38
39
40
41
47
49
7
OBSERVATION OF CLASS
CONSULTATION WITH TEACHER
TEACHER'S EVALUATION
1 MONTH STUDENT'S EVALUATION
GENERAL MEETING GUIDE REVISIONS
GENERAL MEETING GUIDE REVISION
DIRECTOR'S SUPERVISION
SION
1
2
3
4
6
7

APPENDIX 6

Addendum

Addendum
Pert Chart
for the study of

The Utilization of a Training Program and Projected Guide to Prepare and to Train K-12 Teachers Towards a Humanistic Philosophy of Education

Steps and Times in Weeks Time Relationships	Weeks	Dates
A. Letters to School Systems (sample enclosed)	6	4/1-5/10
B. Selection and Notification of Teachers (sample enclosed)	3	5/10-6/1
C. Core Training Program (By Director)	4	6/3-6/28
1. Exercise (Movement: Progressive Examination and Evaluation 4 hrs., Mon., 6-10pm, 4 weeks		
2. Relating (Acceptance, Interest Concern, Involvement, Critical Evaluation) 4 hrs., Tues., 6-10pm, 4 weeks		
3. Love (Communicating: contact, connection, reciprocation) 4 hrs., Wed., 6-10pm, 4 weeks		
4. Learning (Discovery: Exchange of Differences) 4 hrs., Thurs., 6-10pm, 4 weeks		
5. Synthesizing (Integration/Identity) 4 hrs., Fri., 6-10pm, 4 weeks)		
D. Workshops (Given by Director)	8	7/1-8/30
1. Simulated Classrooms 2 hrs., M., T., W., Th., 8 weeks 4-6pm, 32 sessions		
2. Discussion, Criticism, Problem Solving 2 hrs., M., T., W., Th., 8-10pm, 8 weeks, 32 sessions		
3. Review and Rap - Guide Writing 4 hrs., Fri., 6-10pm, 8 weeks, 8 sessions		
E. IMASPA Observation/Consultation Evaluation and Guide Revision	20	9/74-1/75
*1. Observation by IMASPA specialists 1 hr., Tues., 1 per week, 20 weeks		
2. Consultation 1 hr., Wed., 1 per week, 20 weeks		

		Weeks	Dates
3.	Teachers' Check List Evaluation of Self and Students 1 weekly for 20 weeks		
4.	Student Evaluation 1 monthly for five months		
5.	General Meetings (Director and Observers) 1 monthly for five months		
F.	Final Review of Guide Examination and evaluation of data and evidence; reassessment of findings; rewriting of Guide where necessary by Director	6	2/3-3/14
G.	Course Adoption by Colleges Copies of Guide to conditionally committed college contacts; follow-up personally on uncommitted contacts by Director	2	3/17-3/31

* Four (4) Observers for twelve (12) Teachers

New Jersey - Two (2) Observers for Eight (8) Teachers

Area A - One (1) Teacher Area B - Two (2) Teachers Area C - One (1) Teacher	One (1) Observer
Area D - Four (4) Teachers	One (1) Observer

New York - Two (2) Observers for Four (4) Teachers

Manhattan - Two (2) Teachers	One (1) Observer
Nassau - One (1) Teacher Queens - One (1) Teacher	One (1) Observer

APPENDIX 7

Kate R. Barrett, "Learning to Move - Moving To Learn: Discussion at the Crossroads," TIP, Vo. XII, No. 2, 1973.

Learning to Move↔Moving to Learn: Discussion at the Crossroads

Kate R. Barrett
Associate Professor
The University of North Carolina
Greensboro, North Carolina

There is little doubt that physical education programs for young children are taking on a much greater significance than they have had in the past. No longer is there hesitation about the unique educational values potentially inherent in such programs.

The greatest change evidenced in the thinking about physical education programs for young children is the shift to thinking that the child's physical education is, *in essence*, his movement education: his education in and through movement. This concept represents a developing philosophy about movement and the potential role it plays in a child's total education and life. For this reason, many physical education programs designed for children between the ages of four and nine are now referred to as "Movement Education Programs."

As a concept, movement education is not entirely new. What is new is the increasing insight being gained into its potential meaning, and the resulting implications specific to the education of young children. Early references to movement education stressed the need for all people to have a thorough understanding of the body in movement, and for each person to have personal mastery over his own body in all movement situations. In these times of rapid change it is important to realize that in this area what may appear as a radical change, with little forethought, actually has emerged because of much thought over a period of several decades.

Movement education is evolving as a philosophy about movement and its significance in the young child's life. With the acceptance of this concept as a vital influence in a child's education, and in his physical education in particular, there seem to be developing as many "right approaches" as there are people interested, a fact that might justifiably cause some concern. More and more "programs" are appearing, dealing with the physical education of young children, and all claiming to implement a movement education philosophy. The rapidity with which these "new approaches to physical education" are emerging is both alarming and exciting. Although examination often reveals major differences between them, and internal inconsistencies within single programs, as well as programs devoid of any rationale for their direction, the thrust of interest seems to be sincere.

---

* In this paper movement (human movement) is being accepted as the content of physical education, the substance with which all experiences are designed. This assumption is fairly conclusively accepted where programs for young children are concerned. Since this paper is focusing on the present situation, no historical background will be given. For those interested in this background information, the following sources are suggested: Barrett,[3] Locke[4] and Siedentop.[5]

In 1965 The American Association for Health, Physical Education and Recreation stated: "Today's physical education is the subject in which children learn to move as they move to learn."[1] It is within this idea, *Learning to Move*⟷*Moving to Learn*, that the essence of the concept of movement education rests.

Central to the idea of *Learning to Move*⟷*Moving to Learn* is its dualistic nature: learning to move *and* moving to learn. While they are interdependent ideas, difficult to separate in practice, there are some important differences of emphasis. Halverson[2] identifies the differences as:

> Learning to move . . . involves continuous development in ability to use the body effectively and joyfully, with increasing evidence of control and quality in movement. It involves the development of the ability to move in a variety of ways, in unexpected and expected situations, and in increasingly complex tasks.
>
> Learning through movement . . . implies movement as a means to an end, but the end is not necessarily the end of improvement in the ability of the child to move effectively. It is a means through which a child may learn more about himself, about his environment and about his world.
>
> In actual movement experiences, we cannot clearly separate the two. Fortunately the child will not let us. Yet as teachers, it is essential that we recognize that the emphases implied under learning through movement differ from those implied under learning to move. Emphasis on one need not exclude the other, but inadvertently, we could neglect, ignore or completely forget one or the other in our work.

Understanding *Learning to Move*⟷*Moving to Learn* as a two-fold idea is essential if the quality of physical education programs for young children is to achieve consistency and be, as well, a truly integrated aspect of the child's total educational experience.

Besides becoming aware of what learning to move and moving to learn implies in general, three additional, interdependent aspects must be examined specifically in relation to physical education for young children. They are: (1) the child, particularly the child in the process of learning, (2) movement, and particularly human movement[3,4,5] and (3) the child and movement, and particularly the child's education in and through movement.

The Child

Every one is looking at the young child and, as Omwake suggests: We know so much—we know so little."[6] Acknowledging the fact that historically early childhood education moved rapidly from one approach to another, Omwake remarks that despite this fluctuation:

> We are beginning to understand maturation, motivation, the concept of critical periods, the significance of the first relationships, the phenomena of individual differences, the role of the environment in learning . . . . We are much farther along than we were 10 years ago in acceptance of the relevance of early experiences to later performance and life style. *We know more about early learning.*[7]

However, she concludes, "It is still a question in what depth that well-publicized phenomenon is understood."

Strongly interwoven with these beginning knowledges of how children can learn and develop most effectively is a developing commitment to such assumptions as:

---

[1] *This Is Physical Education* (Washington, D. C.: The American Association for Health, Physical Education and Recreation, 1965), p. 24.

[2] Lolas E. Halverson, "The Young Child . . . The Significance of Motor Development," in *The Significance of the Young Child's Motor Development* (Washington, D. C.: National Association for the Education of Young Children, 1971), p. 18.

[3] Kate R. Barrett, "A Procedure for Systematically Describing Teacher-Student Behavior in Primary Physical Education Lessons Implementing the Concept of Movement Education." Unpublished doctoral dissertation, The University of Wisconsin, Madison, 1969, pp. 10–61.

[4] Lawrence F. Locke, "Movement Education—A Description and Critique," in Roscoe C. Brown, Jr., and Bryant J. Cratty, eds., *New Perspectives of Man in Action* (New Jersey: Prentice-Hall, Inc., 1969), pp. 57–67.

[5] Daryl Siedentop, *Physical Education—Introductory Analysis* (Dubuque, Iowa: William C. Brown Publishers, 1972), pp. 105–125.

[6] Eveline Omwake, "The Young Child . . . We Know So Much—We Know So Little," in *The Significance of the Young Child's Motor Development* (Washington, D. C.: National Association for the Education of Young Children, 1971), pp. 10–15.

[7] *Ibid.*, p. 11.

1. Each child is a unique individual with a potential for total development specific to himself.

2. Each child learns most effectively when he is personally involved; he has his own ways of learning, implying individuality in both style and rate.

3. Each child needs self actualization, implying the possession of such awareness as: self-identity, self-acceptance, self-direction, and self-worth.

One dimension, then, that is influencing directions taken in physical education programs for the young child is the child himself, as he is, and as he is being perceived by those working with him. In theory, physical educators show little disagreement with this view, but current practice is not always consistent with this perspective. In physical education experiences, the way the learning environment is being structured is considered to reflect beliefs about how children learn and develop. Various patterns are present: (1) movement experiences purposely designed with little structure, (2) movement experiences purposely designed with much structure, (3) movement experiences purposely designed with varying amounts of structure and (4) movement experiences with no specific attention to structure. There seems to be little logic in how the concept of structure is applied to the child's learning environment except that in theory it supports the individualistic nature of the child and his need for self-actualization. Implications from knowledge about how children learn and develop seem to be implemented haphazardly, with little or no rationale. A more careful and workable understanding of the child is needed; an understanding that will give more rational direction to implementation.

Movement—The Content of Physical Education

Inherent in the difficulty of applying our knowledge of how children learn and develop is the question of what they are learning. In this case the subject matter is movement. Physical educators use the idea that movement is the content of their programs for children, but there is nevertheless uncertainty about its very nature. The term uncertainty is not being used to suggest criticism, but rather to identify a stage in the growth of physical educators' thinking about their contributions to early childhood education.

For example, Figures 1, 2 and 3 are schemes that represent diagrammatically the nature of movement, and in some instances physical education as a whole. They were selected because they demonstrate most clearly the current scene in physical education in relation to childhood education as a whole. In the brief discussion that follows the models will be viewed in terms of: (1) the nature or components of movement, (2) the content of programs for young children and (3) the means for program development.

The nature of movement. Frostig and Maslow analyzed movement in relation to the two aspects of their program (See figure 1).[8] the attributes of movement, where the emphasis is primarily on development of movement skills, and creative movement, where the emphasis is primarily on increasing the child's awareness of his own feelings and his sense of self-worth.[9] Movement, as analyzed in relation to the attributes of movement, is comprised of coordination, rhythm, speed, ability, flexibility, strength, endurance and balance. Creative movement includes space, time, flow, weight, gravity, shape and levels.[10]

Stanley,[11] in adapting Rudolf Laban's[12] system for analyzing movement, identified four major components, often referred to by others as principles of movement: the body, or what the body can do; space, or where the body can move, effort, or how the body can move; and relationships, or with what relationships the body can move. See figure 2.

Hanson[13] perceives movement as having four major divisions: elements of movement, basic movement, fundamental skills, and specialized

---

[8] Marianne Frostig and Phyllis Maslow, *Movement Education: Theory and Practice* (Chicago: Follet Educational Corporation, 1970), pp. 32–33.
[9] *Ibid*, pp. 34–39, 75–78.
[10] *Ibid*, p. 67, and pp. 32–39, 67–81.
[11] Sheila Stanley, *Physical Education—A Movement Orientation* (Toronto: McGraw-Hill Company of Canada Limited, 1969), p. 39.
[12] Rudolf Laban, *Mastery of Movement*, 3d ed., rev. Lisa Ullmann (London: Macdonald and Evans, 1971).
[13] Model, p. 114, developed by Margie R. Hanson, Elementary Education Consultant, The American Association for Health, Physical Education and Recreation, 1201 16th Street, N. W., Washington, D. C. 20036. (Permission granted, June, 1972.)

Figure 1: The Frostig and Maslow Model Factors in Human Movement and Physical Education Programs

Attributes of Movement

Coordination

Across body axis of different muscle groups simultaneously

Rhythm

Jerky vs. smooth movements
Synchrony prerequisite

Speed

Continuous movement in space
Running

Agility

Initiation of movement
Change of direction

Flexibility

Maximum extension in trunk and limbs
Rotation of joints

Strength

General, specific muscle groups

Endurance

Sustained movement over time
Balance

Static
Dynamic
Object

Creative Movement

Space

Directions, floor patterns

Time

Changes in speed

Flow

Bound movements, free flowing movements

Weight

Heavy, forceful movement, light, gentle movement

Gravity

Part or parts of the body that may serve as a base of support

Shape

Position of body

Level

Low, normal and high

skills and activities. Elements of movement include space, time, force and flow. The components of basic movement are not specifically defined by the model unless the elements of movement are perceived in this role.[14] Locomotor, non-locomotor and manipulative skills together make up fundamental skills, with team sports, dance, daily life activities, gymnastics, aquatics and individual sports representing the activities. Specialized skills, as the term is used in this analysis, are those skills necessary to perform the above-mentioned activities efficiently. Efficient movement is in Hanson's view the major aim of physical education. See figure 3.

The content. How movement is analyzed, as represented by the three models, directly indicates the content of the physical education program. In other words, Frostig and Maslow's attributes of movement and creative movement, Hanson's elements of movement, basic movement, fundamental skills and specialized skills and activities, and Stanley's components of movement become the basis for selecting the material to be included in the physical education program represented by the models. For example, Frostig and Maslow might design a lesson around several attributes of movement such as: agility, coordination and balance. The actual experiences might include rope jumping, crossing a room in different movement patterns, or throwing a bean bag.[15] Stanley might develop a lesson or a series of lessons around the body awarness or effort components. The actual lesson, then, might focus specifically on bodily actions with emphasis on using different body parts or contrasting sudden movement with sustained movement.[16] Lessons implied by Hanson's model might stress experiences focused on space, time, force and flow as well as specific locomotor, non-locomotor and manipulative skills.[17]

Means for program development. The selection and development of content over a period of time becomes, ultimately, one's program of

---

14. Margie R. Hanson, "Elementary School Physical Education Today," in *Promising Practices in Elementary School Physical Education* (Washington, D. C.: The American Association for Health, Physical Education and Recreation, 1969), p. 3.
15. Frostig and Maslow, *Movement Education*, p. 170.
16. Stanley, *Physical Education*, pp. 226–227.
17. Hanson, "Elementary School."

Figure 2: The Stanley Model
Overview—Components of Movement and Their Important Subdivisions

Body Awareness

1. Basic functions: bend or curl, stretch, twist
   - A. Recognition (i) Of the part used
     (ii) Of the part stressed
   - B. Body parts can bend, curl or stretch, twist
   - C. Body parts can lead an action
   - D. Body parts can meet and part
   - E. Body parts can be used symmetrically or asymmetrically
3. Weightbearing
   - A. Support—parts taking the weight
   - B. Transference of weight
   - C. Balance
4. Body actions
   - A. Identification (i) Locomotion
     (ii) Elevations
     (iii) Turns
   - B. Gestures
   - C. Holding or carrying actions which establish stillness
5. Body shapes: pin, wall, ball, screw
6. Symmetrical and asymmetrical uses of the body

Effort

1. Effort qualities of movement
   - A. Weight: firm (strong), fine touch (light), heavy
   - B. Time: sudden (fast) sustained (slow)
   - C. Space: direct (straight), flexible (wavy)
   - D. Flow: bound ("stoppable"), free (ongoing)
2. Emphasizing one element
3. Emphasizing two elements simultaneously
4. Basic effort actions

Space Awareness

1. Recognition of and adaptation to space: General and personal
   - A. Recognition
   - B. Adaptation to general space
2. Orientation to personal space
   - A. The three-dimensional cross
   - B. Diagonals
   - C. Planes
3. Levels: low, medium, high
4. Pathways in space: floor patterns: air patterns
5. Extensions in space: large, small, near, far

Relationships

1. With objects:
   - A. The manipulative relationship
   - B. The non-manipulative relationship
     - (i) An obstacle
     - (ii) An extension
     - (iii) A target
2. With people:
   - A. Alone
   - B. Alone in a mass
   - C. Partners: cooperative, competitive
   - D. Groups
   - E. Intergroup relationships

physical education. This suggests both methods of instruction, which reflects one's beliefs about the educational process, and progression of experiences, which reflect a simple to complex scheme of organization.

Generally speaking, none of the models are explicit about how content might be developed. Frostig and Maslow imply utilizing methods of instruction when they divide their program into two aspects: attributes of movement and creative movement. In the former, they suggest that the teacher be more direct with the children since the goals are primarily related to the development of specific movement skills, and with the latter, that the teacher be less direct since the goals are primarily related to developing self-awareness.[18] The approach used with creative movement is consistent with Frostig and Maslow's belief that children should be helped to become self-reliant and self-directed.[19] They suggest that, where possible, this less direct approach be included in the attributes of movement phase of the program.

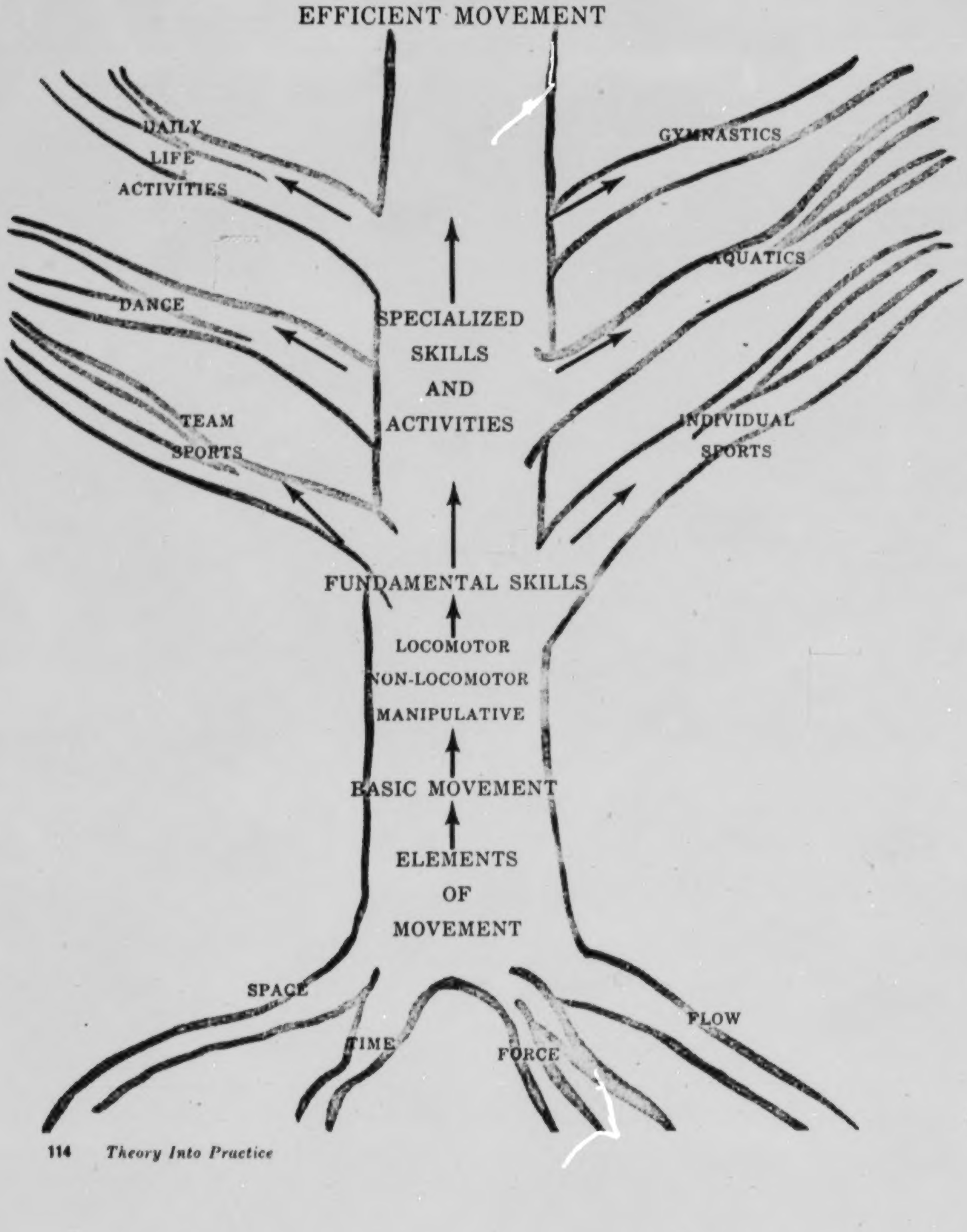
Taking Stanley's model as simply a model, there is no indication of how the content might be developed. However, if one accepts Stanley's model as an adaptation of Laban's scheme for analyzing movement, and accepts his theory about movement, major characteristics of the learning environment are suggested. They can be inferred because Laban, in developing his theory of movement, valued certain educational aims and these aims, in turn, influence the implementation of his work. His aims focus upon

---

[18] Frostig and Maslow, pp. 71, 170.

[19] *Ibid*, p. 163.

Figure 3: The Hanson Model



Comparison of the Frostig and Maslow, Stanley, and Hanson Models

Frostig and Maslow	Stanley	Hanson
The Nature of Movement The attributes of movement: coordination, rhythm, speed, flexibility, strength, endurance and balance. Creative movement: space, time, flow, weight, gravity, shape and levels.	*The Nature of Movement* Components of movement: body awareness, space awareness, effort and relationship.	*The Nature of Movement* Elements of movement, basic movement, fundamental skills, specialized skills and activities.
The Content The attributes of movement and creative movement serve as the basis for content selection.	*The Content* The components of movement and their subdivisions serve as the basis for content selection.	*The Content* Elements of movement, basic movement, fundamental skills, and specialized skills and activities serve as the basis for content selection.
Program Development *Instruction.* The attributes of the movement phase of the program implies a more teacher-directed approach; the creative movement aspect of the program implies a less teacher-directed approach. *Progression.* Progression is implied in that an understanding of children's capabilities and limitations is viewed as essential for effective planning.	*Program Development* *Instruction.* The learning environment is designed to encourage the child to make decisions about what he does and how he does it. *Progression.* Progression is implied in understanding and applying Laban's theory and analysis of movement.	*Program Development* *Instruction.* Nothing specific implied. *Progression.* A simple to complex type of progression is implied in the three major divisions of: basic movement → fundamental skills → specialized skills and activities. Elements of movement are considered the means through which efficient movement is attained.

the individual becoming more aware of himself as a total person through an increased understanding of his own movement characteristics, capabilities, and limitations, and through this increased self-awareness, achieving a better understanding of others and the environment.[20] In support of these goals the learning environment encouraged children to make decisions about their work in ways that helped make each experience personally meaningful. These ideas are not unique to Laban; there is much support for them in education today, where a much broader and deeper interpretation of the basic theme of self-awareness is currently developing.

In relation to Hanson's model, no specific ideas relative to methods of instruction can be interpreted directly. For insight into what she might suggest as means for developing content, her beliefs about education and the educational process would have to be known.

Hanson's model is the only one that specifically suggests developing content that reflects a simple to complex type of progression. Indication of how Hanson perceives progression apparently begins with the hierarchical arrangement of three of her four major divisions: basic movement, fundamental skills, and specialized skills and activities. By ordering the divisions in this way she suggests a simple to complex type of progression. The elements of movement are not being interpreted as a part of this progression but rather as a constant influence to the total progression. This interpretation is made because Hanson symbolizes these elements as roots of the tree, and, as roots are the means through which a tree maintains life and stability, the elements of movement are the means through which movement maintains its "life and stability." In other words, space, time, force and flow are always inherent in any of her divisions of movement, and how these elements are used determines the efficiency of the movement in question. The effective use of these elements of movement, therefore, becomes the means through which skillful movement is attained in basic movement, fundamental skills and specialized skills and activities.[21]

---

[20] Samuel Thornton, *Laban's Theory of Movement: A New Perspective* (Boston: Plays, Inc., 1971), pp. 57–58.

Progression, *per se*, is not explicity identified within either the Stanley or the Frostig and Maslow model. Frostig and Maslow seem to imply it when they stress the importance of recognizing the capabilities and limitations of the children. However, neither in their structured, prescribed exercise aspects of the program, nor in their creative movement aspect is progression made explicit.

To identify specifically anything related to progression as Stanley might reflect it, one has to return again to Laban and how he perceived it. For example, Laban identified "Sixteen Basic Movement Themes,"[22] eight of which he felt were more appropriate for young children. These eight themes directly related to his analysis of movement and focus on such awareness as: the body and parts of the body, weight, time, space, flow and the movement of others. While this is incomplete as far as explicitly dealing with progression, it serves as a starting point for all teachers interested in working with children and organizing their physical education experiences around the four components of movement as suggested in Stanley's program.

It is apparent that all three models—each in its own way—analyze movement into major components, identify content, and suggest, implicity or explicitly, means for program development. The chart on page 115 summarizes the basic ideas of each model.

The Child and Movement

Giving a child opportunity to increase his ability in movement, and to use this ability as one of many means for learning, is more understandable when the idea of "the child" and the idea of "movement" are unified, so that a dynamic concept replaces the two static ones. To experience the dynamic quality of this concept the idea of *Learning to Move⟷Moving to Learn* must be revisited. Learning to move implies that to learn to increase one's ability to move skillfully, experiences specifically designed for that purpose are essential. Moving to learn implies that movement has meaning and therefore is significant in its own right.

Learning to move. Some distinct emphases are emerging in physical education for young children, all of which ultimately should contribute to our skill in helping children become more efficient and effective in their ability to move. Presently, however, these emphases are fragmented: they appear separate, but are obviously related. Common elements that might serve to unify our thinking still lie hidden. Two assumptions seem to be giving the greatest impetus to the emerging directions in current programs: (1) that children's movement ability develops in a sequential, orderly progression of fundamental movement patterns and (2) that skill in movement is acquired through carefully designed learning experiences.

Both assumptions seem plausible, and on the surface offer little with which to disagree, but interpretations differ markedly. For example, some of the research that examines sequential movement development includes such diverse emphases as:

1. Characteristics of motor development: dominance, opposition, and symmetry, dynamic balance, total body assembly, rhythmic 2-part locomotion, eye-hand efficiency, agility, and postural adjustment.[23]

2. Motor skills/patterns; movement patterns/tasks: throwing, striking, kicking, jumping, catching, ascending stairs, bouncing on a board, bouncing a ball and carrying.[24]

---

[21] Hanson, "Elementary School."
[22] Rudolf Laban, *Modern Educational Dance*, 2d ed., rev. Lisa Ullman (London: Macdonald and Evans, 1963), pp. 29–49.
[23] Caroline B. Sinclair, *Movement and Movement Patterns of Early Childhood* (Richmond: Division of Educational Statistics, State Department of Education, 1971), p. 9.
[24] Halverson, "The Young Child," pp. 29–33; Sinclair, *Movement Patterns*, p. 10.

3. Sensori-motor acuity: body image and space and direction awareness, balance, basic body movement, symmetrical activities, eye-hand and eye-foot coordination, large and small muscle activities, form perception, and rhythm.[25]

With directions so different it is not surprising that programs are taking on so many divergent emphases. At this point it is important to interject another point made more evident by studying the aforementioned examples. A great thrust is being made by those who feel that "perceptual motor abilities" are being neglected, and that these abilities are important aspects of the child's total development. As to their developmental sequence or their relation to other aspects of a child's movement development, in particular such skill/patterns as walking, running, jumping, throwing, catching, etc., this is still a question. At the expense of oversimplifying a highly complex and vital issue it can be said:

1. Historically—that it was not until the late 1950's that theories concerning the relationship between prescribed motor activities and the improvement of perceptual functions began to be communicated—and that this interest came about through people working with children who were mentally retarded, brain damaged or perceptually handicapped—and that the first programs were therapeutic rather than preventive.[26]

2. Currently—that programs have continued to grow at a rapid pace in public schools as well as in private institutions and clinics, with the emphases not always clearly differentiated between therapeutic and preventive—and that the question of how to include this vital dimension of a child's total development in a physical education program, if it should be included at all, is still unresolved.[27]

Studies of the movement development of children often have implications for curriculum, ranging from mere statements that the findings should be used in developing curricula for young children to actually prescribing a curriculum, step by step. The latter is often done without regard for the fact that children in different situations have different needs. While the implications from research usually relate to specific movement tasks, some relate to how children might actually learn to perform the movement tasks in question. This emphasis is the result of carefully analyzing the process the child goes through in finally achieving the movement task under study. Process here refers to investigation of the environmental situation, including such aspects as what the investigator actually said and did in relation to what the child said and did during the testing situation. This added dimension is enlarging the study of the movement development of children to include: (1) the characteristics of movement behavior, (2) the way in which these characteristics change as a result of maturation and experience and (3) how these characteristics change under different environmental conditions.[28]

This additional emphasis focuses specifically on the difficult and elusive question, how do children acquire movement skill and skill in movement? Movement skill refers here to a specific task, e.g., running, jumping, rolling a ball; skill in movement refers to the quality of a child's movement performance, e.g., the speed of his running, the distance of his jump, the accuracy of the rolled ball.

The acquisition of movement skill and skill in movement is receiving much more attention than previously, and "method" is close to becoming an over-emotional issue in physical education programs. We are in a bind: on the one hand we have many innovative ideas, with the process of learning deeply imbedded in them, and on the other hand we have confusing evidence about how movement skill and skill in movement are acquired. We are aware of learning constructs, such as association theory, cognitive theory, and cybernetic theory,[29] but this awareness remains mainly underground: knowledge of learning theory exists, but is neither consistently or rationally applied.

---

[25] William T. Braley, "The Dayton Sensorimotor Training Program for Three-, Four-, and Five-Year Olds," in *Foundations and Practices in Perceptual Motor Learning—A Quest for Understanding* (Washington, D. C.: The American Association for Health, Physical Education and Recreation, 1971), pp. 98–101.

[26] Hope M. Smith, "Perspectives 1970," *Foundations and Practices*, pp. 2–3.

[27] *Ibid.*

[28] Halverson, "The Young Child," p. 18.

[29] Margaret Robb, *The Dynamics of Motor-Skill Acquisition* (Englewood Cliffs: Prentice-Hall, Inc., 1972), pp. 23–37.

Moving to learn. There can be little doubt that movement is of vital significance to a child. To use Whitehurst's[30] words:

> To the young child, movement means life. . . . Movement is, for the young child, an important factor in self-discovery. . . . Movement means discovery of the environment . . . an environment that is social as well as physical. . . . It means freedom . . . safety . . . communication . . . sheer enjoyment and sensuous pleasure. . . . Movement means acceptance.

Because of this, the notion that movement is a means to other ends should become much more signfficant to all those working with young children. A child can and does learn through movement.

But at this point we need to exhibit great care in what we claim children learn through movement. Actually we do not know, per se, but we are assuming various outcomes such as social and emotional adjustment, increased cognitive abilities and self-awareness. This is not to say that movement cannot help children learn in other areas of development, but rather that we have no concrete knowledge as to the degree of relationship between different areas of learning and a child's movement ability. Reacting to this idea, Smith[31] offers this thought on the relationship between reading and motor behavior:

> I have a hunch that there is not a direct relationship here. I think probably our (physical educators') contribution is that we can help a youngster to move better in his environment, to manage his body, to make it do what he wants to to do in terms of things he's interested in doing. Then he begins to develop more positive self esteem, he begins to feel capable in the thing that is most important to him.

In addition to the assumer relationship between movement and other areas of learning, some educators and physical educators believe that if a child uses movement as a means for learnings other than those directly associated with skill in movement, that the latter will occur automatically. This belief is also held in reverse. When educators and physical educators stress the aspect of learning how to move predominantly or exclusively, they seem to assume that concomitant learnings are natural outcomes. Both points of view, although they have no specific support, are realities, and they influence current programs.

Discussion

A child's physical education is his education in and through movement. This implies rationally planned learning experiences which support the dynamic quality of the concept *Learning to Move←→Moving to Learn.* Insight into the essence of this concept is now emerging and with it exciting ideas for the future of education and physical education. What will characterize the future will be determined by how the questions of today are answered tomorrow. The few questions that follow are designed to make us begin to face the future and the challenge of the unknown.

—Why do inconsistencies between beliefs about the process of education and actual implementation of the physical education program happen so frequently?

—To what extent in physical education programs can the emphasis on learning to move and moving to learn fluctuate, and still maintain the true essence of each?

—Does a commitment to the goal of self-actualization force a reexamination of the purposes of physical education and the means through which they might be attained?

—Upon what rationale should decisions be based regarding the type and amount of structure necessary for effective learning to take place in physical education programs?

—Are end-products always predetermined? If not, what implication does this have for the type of learning experiences that are designed and the way they are organized?

—Can an end-product, either known or unknown, be attained through different means?

—What is the relationship between the goal of skillful movement and the goal of maximum perceptual motor development?

---

[30] Keturah E. Whitehurst, "The Young Child . . . What Movement Means to Him," in *The Significance of the Young Child's Motor Development* (Washington, D. C.: National Association for the Education of Young Children, 1971), pp. 52–55.

[31] Hope M. Smith, "Spiraling . . . Perceptual-Motor Development," in 46th Annual Report, Western Society for Physical Education of College Women, 1971), p. 46.

At the Crossroads

Much is being done to help children become more skillful in the way they move and to give children another means for learning. Many ideas have still to be examined before the direction of the future becomes evident. *Learning to Move*←→*Moving to Learn*, as a total concept, is the essence of the physical education experience for young children. To give children experiences that symbolize this unity is the challenge. We are at the crossroads.

tip

APPENDIX 8

Clair Schmais, "Dance as Part of The Pre-School and the Elementary School Cirriculum," Preliminary Draft. Copies Available: Lincoln Hospital Mental Health Services, 33 Southern Boulevard, Bronx, New York 10454.

PRELIMINARY DRAFT

DANCE AS PART OF THE PRE-SCHOOL AND THE ELEMENTARY SCHOOL CURRICULUM

by Claire Schmais

This article by Claire Schmais presents an important new approach for the education of disadvantaged pre-school and elementary school children. I believe that the use of dance can be a major avenue to these youngsters both because of their interests and style. The article is particularly valuable because it provides specific suggestions on how to use dance to teach mathematical and linguistic concepts.

Frank Riessman, Ph.D.
Associate Professor
Department of Psychiatry
Albert Einstein College of Medicine

Note: Additional copies may be obtained by writing: Frank Riessman, Lincoln Hospital Mental Health Services, 333 Southern Boulevard, Bronx, New York 10454.

WHY A RHYTHMIC ART (MUSIC & DANCE [1]) PROGRAM AS PART OF AN ELEMENTARY SCHOOL CURRICULUM.

The teaching of music and dance have always been part of the elementary school curriculum, but their use as a tool for communication and education has not been exploited in the pre-school or elementary schools in Low Income Ghetto Communities, where it could play a vital role. However, Music and Dance have been used to great advantage in the education of the deaf, the blind, brain injured, mentally retarded, emotionally disturbed and at private schools and dance studios.

Before a child can be taught he must be reached. Through the use of music and movement (non-verbal communication) a child can be reached and accepted at whatever level of development he is (physically, mentally or emotionally). Movement and Rhythm are natural to children. When children experience something they are literally moved -- they may leap in the air, jump for joy, shout, laugh, etc. If the experience is unpleasant he may kick, beat the table, withdraw, etc. Or a child may just spin and spin and spin for the sheer physical exhilaration of moving. Many children's street games, skip rope chants, handclapping routines, etc., are rhythmic and musical by nature. By moving, singing and dancing with these children, using their material, we can accomplish a variety of things which will make the child better equipped intellectually and attitudinally in the school situation.

We must not minimize the fact that the child uses his body as an expressive instrument which is usually stifled and constricted by our educational system.(2) In a dance period the child's creativity and imagination are stimulated. These traits are soley needed to cope in today's world.

What special implications do these have for the child from an urban ghetto slum?

---

[1] I am using the words, dance body movement, and non-verbal communication interchangeably. Dance in this sense does not imply the use of a specific form, e.g. folk, ballet, tap, but means movement in its broadest sense. The orientation is not to teach dance technique but better ability to dance should be an evident by-product of this process.

[2] In our middle class culture we give up the use of gestures as we increase verbalization. Rarely are our body actions and words integrated. I would not venture to say what implications this has for our psyhic development.

Much attention and recent research has been focused in on the specific disadvantages that a child from a Low Income Urban Ghetto faces upon entering school. Some of these are:

restricted environment
little exploration of the outside world
scarcity of toys, objects
little adult help and guidance (not read to)
limited verbal skills
perceptual deficiencies
failure orientation
poor self image
short attention span, etc.

The result of this attention has been to focus on these children as being "culturally deprived" or "disadvantaged" and to suggest major investments in cultural enrichment programs, particularly on the pre-school level.

Other authorities (1)have pictured low-income children as being not so much culturally deficient as they are culturally different and explain much of the excessive school failure on their inability to cope with an overriding middle class orientation in the school system. The dominance of this orientation adversely affects the ability of the slum child to compete and achieve any real measure of success while simultaneously devaluating the attributes (some quite unique) which result from the differences in cultural background.

In order to aid and support these children in becoming intellectually and attitudinally prepared for the learning process it is essential to develop educational programs which afford successful and ego-satisfying experiences and build upon their unique cultural attributes in such a way that these become strengths rather than liabilities.

What are the attributes (2) (strengths) of the urban slum child? For this child there is no dichotomy between his cultural life and his daily experiences. Participation in dance, music, physical expression, creative

---

[1] For example: Frank Riessman, The Culturally Deprived Child. Pat Sexton, Education and Income. See also Frank Riessman, "Acceptance of Difference" and "Role Playing and the Poor," which have been very helpful in developing the following discussion of role playing and attributes of the poor.

[2] Any discussion of the attributes possessed by children of the urban poor must avoid overly romantizing these, and especially be careful that anti-middle class biases are not operative. It must be also kept in mind that generalizations about this group are only as valid as are generalizations about like groups.

games, etc., is not as a passive observer, but instead as an actor. For example, gospel music is listened to not as a form of liturgical music but is part and parcel of religious experience. (Significantly many of the freedom songs used by the Civil Rights movement are religious songs; they have always been both!) Sidewalk games and songs have been recorded and sold as folk art. If they are indeed examples of cultural expression imagine how much more relevant they are to the children who invent and partake in these games and truly have a creative experience. Instead of being car-pooled to music and dance classes they develop games, songs and play using their immediate environment; the sidewalk cracks, tin cans, gutted streets and the house stoops. The churches of the urban Negro (Puerto Rican as well) are filled with fervant singing, body movement, hand clapping, rhythmic preaching, tambouriness, uniforms, marching, etc.

Unfortunately as minorities accommodate to the broader (middle class society) they give up their special ethnic cultures developed during their period of exclusion. It is the poor then who become more and more the sole possessors of this traditional ethnic culture.

A good many of the patterns of behavior result from traditional work and success roles that have been part of the group tradition. For the Negro, because of slavery and then discrimination and exclusion, these have been predominantly physical rather than intellectual. This continues to be the case for the Negro poor. This has meant an accent on the physicial and motor skills and a concern with action. Such emphases get translated into more generalized forms of behavior including child rearing, adult-child interaction, recreation, etc. The children tend to have greater freedom of movement than their middle class counterparts. Their verbalization is richer (slang, hip, word games) and generally accompanied with movement, facial expressions and gestures. There is significantly more role-playing among these children..

Traditional family patterns of these children, such as the extended matriarcal family, are still quite intact in the urban slum. Despite its areas of malfunction it has nevertheless meant that these children are more selfreliant, develop higher levels of peer relationships, achieve more self-education, have greater sibling interaction and make greater use of available resources.

The attributes of the urban slum child develop not merely from being poor, or from not being middle class, but from specific life experiences, from coping with an essentially negative environment from a particular vantage point. As such the resultant attributes, styles, and skills are often quite uneven. As seen from a middle class viewpoint many of these are negative, pathological and resistent to acculturation. From the lower class view, however, many of these same attributes are quite relevant as coping skills necessary to ward off defeat and frustration and to insure a measure of success and enjoyment. In many cases both viewpoints are to some degree correct with the unfortunate consequence being that the merit attached to any particular one is based by who does the evaluation. The essential point is that the significant institutions -- and the schools are obviously among the most important -- have a pronounced middle class orientation which often leads to perceiving these attributes as negative and obstructionistic. They have never or certainly not with the same vigor focused on the positive attributes and potential strengths as means for socialization and education. And they have hardly ever seen the culture from which these traits are derived as being very relevant and therefore, to be supported.

Music and Dance offer great potential in recognizing these attributes as positives and then utilizing them as a preparation for learning. Music and Dance are quite consistent with the essential style of these children; it is by and large non-verbal, expressive and motoric. Many of these attributes are evident in the school situation but are almost always ignored, punished or constricted. For example, in a curriculum guide for speaking one of the goals listed is the elimination of gesturing while talking.

By effectively using Dance and Music programs this negative focus can be reversed so that the traits of these children can be used positively and seen as strengths necessary for creative expression. One can easily draw examples from the children's own culture in providing the contexts for dance and music programs. Rather than experience the usual alienation which results from superimposing a different culture as the only model, the use of their own cultural context makes it possible for the child to experience cultural affinity.

What the effects on learning would be in a situation where the orientation is one which defines these attributes, styles and skills as positives and continually selects materials from the children's own culture, thereby defining it as being worthwhile.and important, can only be guessed. Through the dance these children can experience success without inhibiting or blocking their basic modes of behavior, can begin to see beauty in their own experience and culture and in turn, in themselves.

One wonders what the effect on motivation, concentration, socialization, etc., would be for the child previously perceived as alienated and disadvantaged; but who is now seen and sees himself as important, relevant and coming from a home, a street, a race and a culture of which he can be proud.

The creative use of Dance and Music in the school situation can significantly alter the learning potential of these children by

1) defining as positive and reinforcing the attributes, styles, and skills that are especially true of urban slum children;
2) constantly using and citing as relevant contexts experiences and situations drawn from their cultural milieu in order to reduce alienation and make more meaningful and successful their own experience; and
3) by building on these successes and reinforcements and by using the creative experiences of Dance and Music enhance learning and use these situations as part of the learning process.

It is to be borne in mind that this three-fold approach is to be used in the following discussion of program goals

Verbalization.

In a dance period it is easier to elicit verbalization,(1) than in many other school situations. The voice has always been used as a natural accompaniement to music and dance. According to the Institute for Development Studies, N.Y. Medical College, verbal enrichment techniques which take advantage of the free flow of language in more unstructured situations may help him (the child) meet his language and scholastic potential. Rather than inhibiting the child's natural modes of expression during the transitional period of entering school, we utilize the natural impulse of fusing words and action.

According to authorities, children from Low-Income Ghetto areas experience specific differences and difficulties in the language area, namely:

poor use of verbs
understand more than they speak
surprising ability for fantasy
express themselves in a spontaneous unstructured setting

Where could a young child better learn about verbs (hopping, jumping, skipping, etc.) than in a dance set up. A dance session would provide a low pressure situation where a child would use this ability for fantasy -- and verbalize in spontaneous unstructured setting.

Irving Taylor of the Institute for Developmental Studies feels that deprived individuals are not as restricted by verbal forms of communication but tend to permit language to interact more with non-verbal means of communication.

Role playing can easily be an important part of the dance session. Children verbalize better in response to action rather than words. It's easier to ask a question of Red Riding Hood's wolf -- than of the teacher or to talk to a teacher who is role playing a sulky child.

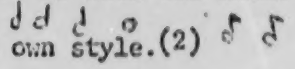
The role playing technique (acting out roles, reversing roles) permits the participant to be flexible and seek out alternate solutions in a problem solving situation without excessive ego involvement. The game-like quality of role playing is part of the low-income style. Role playing can become a direct route to verbalization. It is easier for a slum child to talk about a situation after he has acted it. If you should, for example, ask a child what he thinks of his teacher you would probably get a monosyllabic reply -- but if he acted out how he conceived the teacher in a particular situation (e.g. reprimanding a latecomer) the verbalization that would follow might be very surprising.

---

[1] This is a technique that has been used for years in mental hospitals with non-verbal regressed patients.

Self Image (Body Image).

The medium used in dance is the body itself and part of its therapeutic process lies in increasing the individual's awareness of his body and his ability to use it as a means of expression and communication.(1) As the child develops and learns to move adequately to a basic rhythm he becomes more confident of himself and his use of self.

In a dance period the children use their bodies in a variety of ways with familiar and unfamiliar musical themes. They become aware of using their bodies totally -- literally, "standing tall." They can be giants and overcome all sorts of difficulties or be the brightest star in the sky. There is very little that a child can do in a dance session that cannot be put to music and utilized creatively. How exciting it can be for a child's nonsense words to be put to music and danced to his own particular rhythm. Or when the child says "my name is Sue Johnson" this can become --  and we can dance it and sing it in the child's own style.(2)

Self Image.

They can dance play at being mirrors and dance one another's patterns.

They can begin to know themselves literally from head to toe - and experience their entire emotional range in an accepting atmosphere.

Their self image is enhanced by the high success potential inherent in the activity. Children in school frequently do not try because of fear of failure. In order to achieve a child must be vulnerable. Music and Dance can provide activities where success is built into the program. The spill over effect may be his willingness to try new things in other areas -- to risk failure and thereby venture success.

---

[1] "Effect of Dance Therapy or Concept of Body Image. Helen J. Christrup Psychiatric Quarterly.

[2] Much of my thinking in this area is a result of my experience at St. Elizabeth's Hospital working with and speaking with and listening to Marian Chace who is head of their dance therapy department.

Kinesthetic Perception and Muscular Coordination.

Perception (1) occurs through all our senses but the kinesthetic sense is probably the one least used in the school situation. Proper muscular coordination of the large and small muscle groups is necessary for the physical development and the skills required for the learning process (e.g. handwriting requires a certain flow of movement, holding a pencil requires fine muscle coordination).

There is today an abundant amount of research to substantiate the fact that the ability of the eyes to focus properly is based on the child having gone through various stages of motor development and kinesthetic perception. (2)

Since the chief mode of perception is through vision we should guarantee that children who may have somewhat impaired or arrested motor development due to environmental deprivation, injuries or emotional pressure, are afforded the opportunity to develop the optimum muscular coordination and kinesthetic perception (muscle sense).

In the dance period we can structure situations using relevant music and materials that would permit the development of gross motor patterns (balancing, creeping, crawling, climbing, opening and closing, etc.), and fine motor coordination (using body parts in isolation with various types of coordination). With appropriate music and meaningful imagery these activities not only develop definite skills but can be enjoyable and successful, too.

---

[1] (a perception is what occurs when a sensory stimulus is combined with a relevant past experience to give it meaning) It is a learned function and can be taught and trained. D. Russel, Children's Thinking.

[2] The coordination and integration of the two eyes as a team is dependent on how coordinated and integrated the 2 halves of the body are with each other. Dr. Elliot Forrest, Perceptual Training Hands (for training mentally retarded).

Socialization.

In the Dance Situation the children move together to music. They become a group bound together by their movements done to a basic rhythm -- a social rhythm. Children respond to rhythm from infancy -- the rocking of the cradle, soothing rhythm of the lullaby, etc. Throughout history and in all parts of the world music and rhythm have been used to overcome fear, to incite for war and to join peoples together.

In the dance milieu children can learn to accept one another and the teacher too -- moving together. As the dance situation evolves they learn how to work in small groups with and without teacher support. They also learn to be attentive -- while one part of the group moves -- they observe.

Behavior problems can more easily be dealt with in the dance situation. A child can act out his feelings in the dance group without fear of disapproval. The isolation a child may feel upon entering a strange new situation where he cannot anticipate the expectations may be counteracted by a group moving and experiencing this new environment together.

Language Art Skills

A. Sound differences and similarities.
--moving to different music (tempo, tone, dynamics, and rhythm)
Consonant and Vowel sounds.

ch ch - dancing a train
sss - of a wiggling snake
huh - of a working song like "Take this hammer."
zzz - as a bee

Rhythm band for auditory discrimination (moving and sounding to music reenforces the auditory with the kinetic perception).

Use of children's expressions and sentences as a source material for dance. Children can become conscious of the rhythm of language by dancing to a simple sentence -- speech has rhythmic and dynamic components.

Syllabication.

Dancing multisyllabic words or children's names to a child's own particular dynamic.

B. Word and Number Recognition.

Gross differences in shapes and designs, dancing circles, lines, zigzags, etc. We can dance numbers and become kinesthetically aware of the roundness of a zero -- or feel the stops through moving and music in the patters of a number 4. Children can make their own designs on paper and translate them into movement.

C. Thinking patters can become more ordered by remembering movement sequences and by being able to move from verbal directions.

D. Developing Abstract thinking.

They can dance smoothness or roundness. In this case the idea fosters the movement.

The reverse can also occur where movement can stimulate the imagination and give birth to a new idea or concept.

E. Phrasing and Sentence Structure.

This is easily discernible in music. Children can easily tell when a muscial phrase is finished or not (e.g. ending on a dominant 7th).

F. Appreciation of Literature.

E.g. concept of a story with a beginning, middle and end -- by a simple dance story -- a starting position -- a movement and an ending position -- use of poetry and literature as source material for dance.

I'm sure that this is only scratching the surface of the reading and writing skills that could be learned in the dance room.

Dance as part of the Elementary Curriculum -- a 2-part program.

(1) Pre-School -- second grade.

A constant flow of movement is one of the main characteristics of this age group. They are the group that would derive the greatest benefit from a concentrated dance program. In a total arts program dance should be emphasized primarily during these early years. These are the years for the greatest exploration and experiencing of the body's potential for movement.

The dance session should be loosely structured to enable the child to reach his full potential. The teaching should be truly organic. It would be advantageous to the classroom teacher if the dance session was placed in the middle of the school day so that the child's natural flow and energy could be utilized constructively (the child might possibly not be so fidgety for the rest of the day) -- There should be adequate space for the group to move fully -- auditorium, gymnasium, large hallway, etc.

(2) Grades 3 - 6

In the upper grades the children should be ready for more structure in the dance situation per se. They can learn dances to African rhythms, bongo drums, spirituals, dixieland, progressive jazz, as well as Orff, Bartok and Stravinsky. They can improvise and choreograph their own dances to themes of their own choosing. They can also learn the music and dances that are directly related to their subject matter material. (Indian dances, folk and square dances, etc.) In the upper grades dance dramas, role-playing of historical material, (e.g. strangers in a new land) of behavioral situations, of citizenship situations, etc., would be more in keeping with their development. This age group should learn a definite body of material which they can recall and build on.

Training in dance for the total teacher population.

(1) It would be to the benefit of teachers throughout the school system to have training sessions using dance. Especially in dealing with a physically oriented population the teacher should be aware of the way in which he moves and what he communicates in body action, to his students.

The teacher must begin to know his own style - whether he is overstated, understated, aggressive, retiring, hostile, erratic, etc. In a dance training session (using role=playing and dance) a teacher could quickly learn whether he is comfortable using a physical style in teaching. If not, it is better that he know and use whatever other strengths he possesses.

It would also help the teacher to become aware of the non-verbal communication of the pupils. A student saying "He's a down kitty," may mean he's "good" "bad" "like me," etc. This body action can clue the teacher in to what he actually means.

The training sessions could also serve to familiarize teacher with the use of movement as a teaching technique whereby pupils could learn subject matter concepts via their kinetic sense. e.g.,

(2) Science - Concept of force, motion, matter rotation vs. revolution, etc.
Mathematics - Concepts such as division, multiplication, fractions, etc.,could be experienced by moving in time to music (double time, half time, etc. Moving to 3's, 4's, 5's etc.)
Geography - Concepts of space - up, down, here, there - boundaries, etc.

The possibilities of a creative teacher to use movement in the educational process are inexhaustable.

Who should teach the dance period.

I think teachers can be taken from a variety of disciplines, e.g., nursery school teacher with dance background

dance therapist
dancer - psychologist
actor - dancer - educator
music therapist
psychology major with dance training, etc.

Whoever teaches this program must be in tune with the problems, family patterns, environment, behavior patterns and the style of the poor. They must be specifically knowledgeable of the songs (calypso, gospel, etc.) music, (dixieland, progressive jazz, church music) poetry (Langston Hughes, Countee, Cullen, etc.) literature, etc. They must know the play patterns and how movement is used in the home (e.g., pointing vs. labelling). They must also know how poor people cope with the problems of their environment.

The Musician and Dancer must be able to improvise to movement and mood. They must be able to relate to these children. The dancer in particular must know the language of movement, have the ability to role play and be especially skilled in the flexible use of content. She must know the goals of the particular curriculum so that whatever movement, mood or sounds the children bring into the classroom can be used, modified and manipulated in order to achieve the desired goals.

APPENDIX 9

Sal C. Benanti, "A Brief Analysis of the Education, Classical Greek and Aesthetic Qualities of H. A. Royson's Program of 'Dynamic Progressive Resistance Exercise'," Unpublished Paper, Columbia University, September 1974.

A Brief Analysis of the Educational, Classical Greek and Aesthetic Qualities of H. A. Royson's Program of "Dynamic Progressive Resistance Exercise".

S.C. Benanti, Doctoral Candidate
Columbia University
Unpublished, September 1974

Unity or organic unity as opposed to chaos, confusion and disharmony is the most universally recognized central criterion by which the formal aspects of a work of art can be aesthetically analyzed. The usual formula "variety in unity" refers to the unified whole in which each of its diverse elements necessarily contributes to its total integration or particular form. DeWitt Parker, in an essay on aesthetic form, presents subsidiary principles to organic unity including theme, thematic variation, balance and evolution. Although these principles will be used in the analytic scheme within this essay, its use is not meant to endorse the orthodox formalist notion of Clive Bell and others that "significant form" is the sole criteria of artistic excellence. Symbolic and expressive qualities, although present, will not be explicitly traced due to their conspicuousness and to the limited length of this report.

Harry Adam Royson, founder, executive director and educational administrator of the Rehabilitation Center in New York City, has developed and been continually improving over the past three decades a dynamic program of progressive resistance exercise which is the product of research and working in a host of fields, including physiology, psychology, sociology, philosophy and education. Throughout this essay, choices in the selection of aspects of his program will be based upon my personal experience with its theory and practice over the past five years. Consequently, my perspectives and appreciations are still forming and will undoubtedly have a somewhat diffusing effect upon the presentation of this process as a whole. Accordingly, this report serves only to synthesize what I have learned thus far, and my depth of understanding is not the depth at which the total process can be understood. Ultimately, that depth is ever deepening as Royson's own endeavors continue.

This brief essay will strive to highlight the formal aesthetic qualities and the educational dimensions of this exercise program while at the same time suggesting its location within Greek thought. Throughout this report, the phrase "physical exercise", when used, will be isolated from the other interrelated and dependent aspects of exercise for the sake of analysis only and should not be taken to imply a separation in terms of time and space.

According to Royson[1], "exercise is the progressive examination and evaluation of how to overcome any/the obstacle". Furthermore, he defines his program of "Dynamic Progressive Resistance Exercise (P.R.E.) as:

> "...the logical progressive examination and evaluation of how to live with maximal efficiency and minimal effort; the mechanical modality of adapting to the varying patterns of survival and living."

The ancient Greeks in general had a quite similar view of exercise which also stressed the integration of body and mind and their mutual development as a means of efficient living. Accordingly, they believed that "...to be a good citizen and to be a good thinker a man must always be in good physical condition"[2]. For Aristotle this meant caring for one's body for the sake of the soul, of which reason is a part. His body-mind distinction did not intend separation but rather interdependence. Furthermore, he cautioned against over-training the body as did the consequently dull-minded Spartan athletes, and insisted upon a balanced development of body, character and intellect. Although Plato might have earlier posed a sharper distinction by his notion of the mortal body and immortal soul, interdependence is nonetheless implied when most probably[3] speaking through Socrates, he says "...if only those whom we introduce to this vast system of education and training are sound in body and mind, justice herself will have nothing to say against us..."[4]. Today, however, physical exercise appears to be fragmented and specialized as a means of "physical fitness" alone, rather than being conceived of wholistically. Furthermore, "fitness" itself is all to often personally determined by emotional drives to achieve specific and limited ends. The desire for winning — or should I say "beating" — in athletic competition in modern sports and the desire to sexually attract in our culture are prime examples. This is a radical diversion from the Hellenic conception. "The original object had been symmetrical development of the body, health, speed, strength, and agility."[5] Yet, although distortions of the Greek concepts are typical of today's prevailing attitudes[6], they are not the exclusive remnants of our Greek heritage in this past century.

Edwin M. Shawn, popularly known as Ted Shawn, in discussing physical development for dancers wrote that one's body:

> "...is the raw material out of which, by long, arduous, unremitting toil, he must produce the instrument through which his creativity or interpretive genius may successfully communicate ecstacy to the world."[7]

His system of dance study begins with the most basic articulations of the body and progresses to full movements within space and finally to the interrelated movements of individuals within a group. When that group is viewed as "society" the educational breadth of his thinking emerges.

Shawn believed that dance is "...the matrix out of which all personal arts developed..." and that "...drama is an integral part..."[8] Nevertheless, his work did not have a very profound effect in drama, as did Francois Delsarte.

Traces of Delsarte, whose writings during the last century also preserved and reestablished remnants of Greek tradition, can still be found in some educational situations today. For him, the human body was ultimately an instrument of expression. In some random notes he wrote: "Nothing is more deplorable than a gesture without motive"[9]. There was obviously no mind-body split in his thinking. He defined the body as "...that combination of copenetrating forces whose inherent powers govern all acts under the triple impulses of the constituent forces of the being"[10]. These impulses he equates with the virtues of the soul which is obviously compatible with some classical Greek schemes. Although Delsarte's system included all forms of expressive art, drama was his primary focus. His method was based on individual expression as synthesized from human nature. Its social dimensions emerge in what he considered as the three objects of the artist: "To move, to interest, to persuade. He interests by language; he moves by thought; he moves, interests and persuades by gesture"[11].

During the turn of the century, Emile Jaques-Dalcroze was making famous his system of "Eurhythmics". Professor M.E. Sadler claims he had "rediscovered one of the secrets of Greek education"[12], namely the synthesis of artistic and intellectual education. In Jaques-Dalcroze's own words, his gymnastic system strives "to create by the help of rhythm a rapid and regular current of communication between the brain and the body"[13]. The student's natural although often latent sense of tone and rhythm are developed through exercises which give a feeling of being physically in unison with music. Through rhythm, Jaques-Dalcroze believed that man could regain his natural powers of expression and his full motor faculties. Ultimately society would be the beneficiary of people "brought up in the cult of harmony, of physical and mental health, of order, beauty, and truth"[14].

The modern corruption and/or abandonment of Greek ideals and the few surviving remnants of recent attempts at establishing less fragmented systems of exercise form a backdrop for analyzing Royson's P.R.E. Shawn, Delsarte and Jaques-Dalcroze focused primarily upon dance, drama and song respectively. Although each related his area of focus to the others, Royson incorporates all three into one synthetic, three dimensional focus.

> "Movement is always accompanied by sound: the heartbeat, the voice, the footstep, the handclap. Sound and movement are inseparable because in every sound there is movement and in every movement there is sound. Song is the sound dimension of dance and dance is the movement dimension of song; while drama is the dimension of exchange: the interaction of sound and symbol.
>
> As man grows old and develops from infancy to maturity he is involved in a continuum of meaningful dances, dramas and songs. When man stops growing and developing, he steps out of the continuum of human expression and his movement and sound have no meaning and his life is but an "act" symbolizing nothingness"[15].

Accordingly, P.R.E. has been developed as a means of growth and development within the continuum.

With the aid of Parker's analytic principles, some of the formal aesthetic qualities of P.R.E. as manifested in the physical exercises can be highlighted. But first we should consider Royson's differentations between art/art form, artistry and artist in order to establish the aesthetic context of the program. "Art/art form is any end product produced by man's survival, stirrings and strivings for whatever purpose necessary or unnecessary for that survival." He defines artistry as "the techniques/capabilities of man to induce, deduce, reduce, produce, refine, hone and define all action from his end products, up and down to his need to cross fertilize the idea and/or the ideal". Lastly, he defines artist as "one who through the instrumentality of self can express the universality of the continuum with a minimum of contamination". Accordingly, Royson believes that:

> "dynamic P.R.E. is not an end unto itself and/or art form but fundamental to the artistry (techniques) of living — the mechanical basic common denominator which is the open sesame for establishing a stable base for making human relationships possible."

Parker's principle of "theme" refers to the dominant motif which stands out in a work of art. Throughout each of the specific exercises in the program the individual encounters a "torso-bell" which has been specifically designed by Royson to maintain the center of gravity within the body. Accordingly, the movement can only be properly executed when the necessary components are coordinated (with a minimum of interference) into the appropriate "posture, position and attitude". These, Royson explains "represent the physical (strength), psychological (intelligence), and sociological (artistry) dimensions of human behavior". Regardless of weight used the proper form of the specified movement remains basically the same. Thus, through the strengthening of form, the individual develops the ability to progressively face greater weight obstacles with "maximal efficiency and minimal effort". The theme of P.R.E. explains Royson, is "mastery of self and environment". "Thematic variation" as Parker explains is not mere repetition but the introduction of novelty. It is manifested in P.R.E. in the movement through various dimensions of time and space. Within any specific exercise of the program each repetition becomes a variation of the one it follows due to the constant change in the physical and mental variables related to stamina. Accordingly each repetition becomes a new obstacle to be overcome and necessitates the choosing of appropriate action. Within the program as a whole each exercise utilizes various combinations of horizontal and vertical action with a variation in pace. Ultimately, according to Royson "each articulation is an altered state of existence".

"Balance", which is aesthetically pleasing order through arrangement is achieved throughout the program by the variations in combination of the agonist and antagonist musculature. Individually, since the center of gravity is maintained within the body, movements are smooth and deliberate. Accordingly, one is not pulled and pushed but pulls and pushes in his striving to become master.

"Evolution" as described by Parker places each element in temporal interdependence with the other parts. The arrangement of exercises within P.R.E., as Royson explains, is based upon "the systematic phylogenesis of movement". Each specific exercise is a necessary prerequisite in that it is a progressive preparation for the one following. The progression is from simple to complex vertical movement, followed by variaitons in tangential and then horizontal movement.

Although brief, this analysis does highlight the organic unity in P.R.E. Form is the primary principle which serves as a governor over all movement. Unless proper form is maintained, the movement cannot be accomplished without destructive consequences, and since, as Royson maintains, "movement is basic to life, all forms of life", the necessity to develop and maintain the best possible form is obvious. Such is the work of education.

According to Royson, education is:

> "...that process by which we develop and cultivate the potentiality of a social structure that is fundamental in producing an emergent individual, symbolic of humanity and responsible to and for himself and society."16

Few educators, from Democritus, Plato and Aristotle to Dewey, Read and Cremin would find a fundamental disagreement with this conception. "The Dynamic Program of Progressive Resistance Exercise" is in itself a teacher. As an art it can be said in the words of Ernst Cassirer to give us "...the motions of the human soul in all their depth and variety". Its form "...is the dynamic process of life itself". This dynamic process for Cassirer is "...the continuous oscillation between opposite poles, between joy and grief, hope and fear, exultation and despair"[17]. For Royson, and in P.R.E. the dynamic process is finding a viable stability in the middle, and it is the quest of each man as artist, striving to realize his potential. "...for what is man's vision but that of choiceful responsibility with mastery of self and environment — ultimately — Freedom."[18]

FOOTNOTES

[1] Throughout this essay, all but two of Royson's statements have been taken from his lecture notes and from manuscripts yet to be published. Accordingly, no specific reference is given to the majority of them. However, these and other materials closely related to this discussion are listed in the bibliography under his name.

[2] Kenneth J. Freeman, *Schools of Hellas*, p. 119.

[3] Francis M. Cornford, *Before and After Socrates*, p. 63.

[4] Plato, *The Republic*, p. 422.

[5] Freeman, *op. cit.*, p. 119.

[6] Martin S. Dworkin, "Aesthetics and Education", (passim).

[7] Ted Shawn, *Fundamentals of a Dance Education*, p. 7.

[8] Ibid., p. 13.

[9] Francois Delsarte, *Delsarte System of Oratory*, p. 524.

[10] Ibid, p. 523.

[11] Ibid, p. 465.

[12] Emile Jaques-Dalcroze, *The Eurhythmics*, p. 11.

[13] Ibid., p. 19.

[14] Ibid., p. 25.

[15] Harry Adam Royson, "Movement, Sound and Symbol", *The 'IMASPA' Program for the S.N.J.E.A., Spring 1973 Convention*, p.7.

[16] Harry Adam Royson,"Manifesto for Teachers", (presented at a symposium for the Brooklyn division of the New York City Board of Education, Fall 1974).

[17] Ernst Cassirer, *An Essay on Man*, p. 165.

[18] Harry Adam Royson, "Essay on Freedom" (unpublished, 1950).

BIBLIOGRAPHY

1. Aristotle: Politics. (Roslyn, NY: W.J. Black, Inc., 1943.) Translated by Benjamin Jowett.

2. Boyd, William: A History of Western Education. Tenth Edition, revised and enlarged by Edmund J. King. (New York: Barnes and Noble, 1972).

3. Cassirer, Ernst: An Essay on Man. (New York: Bantam Books, 1944, Reprinted).

4. Delsarte, Francois: Delsarte System of Oratory. (New York: E.S. Werner, 1893).

5. Dworkin, Martin S.: "Aesthetics and Education", The Journal of Aesthetic Education, Vol. 2, No. 1 (January 1968).

6. Cornford, Francis M.: Before and After Socrates. (Cambridge University Press, 1932, Reprinted).

7. Freeman, Kenneth J.: Schools of Hellas. (London: MacMillan, 1907).

8. Hospers, John: "Problems of Aesthetics", The Encyclopedia of Philosophy, Vol. 1, (New York: MacMillan, 1967, Reprinted).

9. Jaques-Dalcroze, Emile: The Eurhythmics. (Boston: Small, Maynard and Co., 1913).

10. Parker, DeWitt: Principles of Aesthetics. (New York: Silver, Burdett and Co., 1920).

11. Plato: The Republic. (Roslyn, NY: W.J. Black, Inc., 1943.) Translated by Benjamin Jowett.

12. Royson, Harry A.: "Art, Artistry and the Artist", (Unpublished, 1948).
 "Dance, Drama and Song — Three Dimensional Space/Time Continuum", (Unpublished, 1951).
 "Essay on Freedom", (Unpublished, 1950).
 "The History of the Use of Progressive Resistance Exercise", The New York State Physical Therapy Review. (January 1954).
 "Manifesto for Teachers", (Presented at a symposium for the Brooklyn Division of the New York City Board of Education, Fall 1974).
 "Movement, Sound and Symbol", The 'IMASPA' Program for the S.N.J.E.A. Spring 1973 Convention.
 "Position is Everything in Life", Rational Living. (March 1952).
 "The Dynamics of Human Interrelationships", (weekly lectures at the Rehabilitation Center in New York City [recorded] from 1950 to present). Among the many subjects are: 1.Love, 2.Relating, 3.Learning, 4.Logic/Exercise, 5.Truth, 6.Courage, 7.Friendship, 8.Fulfillment, 9.Peace/Beauty, 10.Happiness, 11.Communication/Communicating, 12.Stability/Identity, 13.Universals, etc.

13. Shawn, Ted: Fundamentals of a Dance Education. (Girard, Kansas: Haldeman-Juliun Co., 1937).

APPENDIX 10

Harry A. Royson, "Listening". Unpublished Paper, 1955.

LISTENING

The art of listening has always been a prime requisite in any attempt at communication. Listening implies more than "perking one's ear", for it is a common practice to "listen" to the message and not "hear" or "see" what is said or meant. In prehistoric times, the animal that could not listen with all his senses and quickly determine cause and effect, soon became an extinct species. In the rapidly changing environment, the "survival of the fittest" was the syndrome of the times. Those species whose sensorium, perception and cognition lead to a better understanding of existence became masters of the environment.

In this struggle for existence, some individuals from every species, by virtue of greater strength, intelligence and understanding, assumed the counselor or quasi-leadership role within or of the group. The development of a complex social structure of the animal species, Man, further complicated the environment and increased the need for in-group and out-group counselors. Industrial, social and technological revolutions created a top heavy monster, anchored by cultural lag and again torn by the insensitive listeners who had lost the art of texturing the act. The institutions, rooting their beginnings in Man's complexities, recognized the need for counseling to bolster their growth, development and influence. The religious institutions gave succor through the catharsis of listening and then counseled with faith. The philosophical institutions gave release through the syllogisms of listening and then counseled with reason. The industrial institutions gave security through the effort of listening and counseled with work. The educational institutions gave stability through the adjustment of listening and counseled with knowledge.

Out of such institutions and more, emerged pioneers like Freud, Adler, Jung et al. who recognized the primordial beginnings of listening and developed a depth psychology to help awaken Man's survival instincts, to save himself, his family and society at large from explosion and implosion. In the overwhelming weight of our overgrown society, depth psychology for all is impossible and not needed. But, the art of listening becomes the art of counseling, sublimating the depth psychology through the technic of the "mirror image". The wise counselor objectively reflects what he sees, hears and understands, to the person in need. Listening is the so much more important part of communication. For listening, the intertwining of human essences, is the necessary food for the mind, body, spirit and soul of human expression.

Unpublished - 1955 Harry A. Royson

APPENDIX 11

Eda J. Le Shan, "The 'Perfect' Child," The *New York Times*, August 27, 1967.

The 'Perfect' Child

By EDA J. LeSHAN

GRANDMA had brought 4-year-old Lauri a walking-talking doll for her birthday. Lauri, her parents and grandparents watched in wonder as the doll walked across the floor in jerky steps, a mechanical voice from within saying, "Hello, I love you, hello, I love you, hello, I love you."

"Now *that's* what I call a perfect child!" exclaimed Lauri's mother.

As a not at all objective bystander, I found this scene thoroughly nightmarish. It seemed to me to embody the most terrifying and outrageous aspirations held for children in a pseudo-scientific, technological age. Specifically, it expressed the wishes of frightened, uncertain parents for comfortable, predictable, reassuring child behavior.

Whatever most of us may be manifesting outwardly, the inner wish for children to behave like mechanical dolls seems to me to be real and widespread. And, I am afraid that at least some of the discomfort with unsettling, all-too-human children is felt by those who for the last half century have devoted their time and professional talents to the study and understanding of children.

DURING those 50 years, it seemed possible, for the first time in history, to create the perfect child; since this subtle premise has remained unfulfilled, many of us dwell on our failure to become perfect parents—instead of realizing that we shouldn't have set such a goal in the first place.

Attitudes toward child raising changed from decade to decade in this period, reflecting whatever knowledge or insights we thought we had arrived at. This has undoubtedly been true throughout history, but during the last 50 years, these attitudes have had the prestige of "Science" behind them. Because of this, we have tended to forget that even in an age possessing scientific methods for observation and evaluation one day's theories are often the next day's castoffs.

When one decade's attitudes are compared with those of say, three decades before, the changes are, of course, striking. Martha Wolfenstein, writing in the 1951 Journal of Social Issues, provided an example of this from her study of the 1914-1945 editions of Infant Care, the publication of The Children's Bureau reflecting the best thinking in this period.

By the nineteen-forties, the baby was described by Infant Care as being interested in the world around him and eager to explore it; play was natural and it was obligatory that a mother play with her child. The 1914 edition of Infant Care represented the infant as a creature of strong and dangerous impulses. It advised mothers to wage a ceaseless battle against the child's sinful nature. Playing with the baby was regarded as dangerous; it produced unwholesome pleasure and ruined a baby's nerves: "The rule that parents should not play with the baby may seem hard, but it is without doubt a safe one. . . . The dangerousness of play is related to that of the ever-present sensual pleasures which must be constantly guarded against."

WHILE I was attending the 74th Annual Convention of the American Psychological Association in New York, it occurred to me that styles in what we consider to be The Perfect Child have changed as often as clothes in the world of fashion. I looked up the convention programs for the 54th meeting in 1946 and the 64th meeting in 1956. Both were concerned with different aspects of child-raising from those discussed at this 74th meeting. Both stressed the emotional problems of young children, and the effects on personality of parental behavior. By 1956, mothers were taking something of a beating—psychosomatic illnesses in children, for example, were being identified quite strongly with "maternal rejection and hostility." Children were viewed essentially as the innocent victims of poor mothering. At the 1966 meeting, there was less interest in this, far more in problems of learning and programed instruction.

When I began to attend these meetings, about 20 years ago, the aim of child psychology was to create children who would be free from anxiety — who, with the aid of insightful and psychologically sophisticated parents and teachers, would be helped to feel unconditionally loved and accepted. The dream of that era was to help children gain insight into their needs and feelings, to eliminate guilt and shame from their life experience and thereby make it possible for them to be "well adjusted." An outstanding feature of our concept of the Perfect Child in those days was that the child would have the ability to express his feelings—and since, in the preceding Puritanical and Victorian times it was the less lovely feelings of anger and hostility that could *not* be expressed, what we really meant by "expressing feelings" was the expression of the very kind that had been so long repressed.

IDEAL?—"That's what I call a perfect child!" one mother exclaimed as the walking-talking doll intoned, "Hello-I-love-you."

Parents of the nineteen-forties frequently seemed to be most complacent when their children were angry. We accepted temper tantrums, being mean to the baby, telling Mommie she was horrible, as indications of what a good job we were doing. It made us slightly uncomfortable when our children were unselfish, kind, thoughtful and serene; if we were helping our children to live more comfortably with the baser instincts we were now aware of, we were a little uneasy and suspicious if our children didn't cooperate. A few years later, as the psychiatrist, Fritz Redl said, we had been so concerned with psychology, that we had not bothered to really examine what we meant by health. We had become adept at labeling and describing the disturbed child, but would have been uneasy and puzzled if we had tried to say what we meant by a mentally balanced child.

In 1943 "The Rights Of Infants" by Dr. Margaret Ribble discussed the emotional problems that might result from early traumas, such as frustration associated with nursing. Also during the period from 1940-1950, Drs. Thomas French and Franz Alexander were influencing specialists and parents in their thinking about the emotional factors in childhood illnesses, and again the stress was on the ways in which adults create disturbances by not meeting the emotional needs of the young child.

A 1949 book, "New Ways in

Eda J. LeShan is a child psychologist.

FITTING THE MOLD—Pity poor Charles if he doesn't conform to the newest concepts of the perfect child; his parents will be sure they've failed and he'll grow up to have an "identity crisis"—or worse.

Discipline" by Dorothy Baruch epitomized the thinking of this decade. Mrs. Baruch wrote warmly and practically about ways to apply our new information to child raising—all we had to do was help children understand why they misbehaved; they needed to be aided with their inner feelings, not punished.

MRS. BARUCH described the difference between a modern mother and one who lived 25 years earlier. The mother of the earlier generation had less to think about when she disciplined her child: if he turned on a gas jet he got spanked, his mother felt that she had made him afraid of gas jets, and that was that. The modern mother, in the same situation, was forced to examine the effects of such discipline; would her child be afraid of the gas jet or of his mother? Would he be learning to behave out of fear rather than understanding?

Mrs. Baruch's book gave hundreds of examples of the "hidden meaning" behind a child's actions and urged parents to respond to those meanings rather than to the behavior itself. A child might disobey because he wanted more attention: he might knock over a lamp because he was really jealous of the new baby; he might refuse to go to sleep because he didn't want his mother to have time alone with Daddy. "Emotional hunger lies at the root of disciplinary problems," the reader was told, and the challenge to parents was to help a child verbalize the inner meaning of what he was doing: "Let the poison out . . . The hurts and fears and angers must be released and drained."

In the nineteen fifties the em-

(Continued on Page 68)

INVER
HOUSE
IMPORTED RARE SCOTCH

100% BLENDED SCOTCH WHISKY EIGHTY PROOF IMPORTED BY INVER HOUSE DISTILLERS, LTD., PHILA.

If you want the Traditional look...
Look for the Traditional label!

TWILL TRACKS
No-iron "Endura-Press"® Herringbone Twill gets Double-teamed in Tracks of Blue, Maize, Green.

Available at fine stores everywhere, or write:
GOLDEN VEE Div., Piedmont Shirt Co., Inc., 4 W. 33rd St., New York, N.Y. 10001

IF YOU APPRECIATE FINE BAVARIAN LIMBURGER...

get the fresh one

vacuum-packed in tins
for flavor-locked freshness
keeps longer . . .
even without refrigeration

EDELWEISS
LIMBURGER
Also try
EDELWEISS CAMEMBERT & BRIE
Imp.: E. Hirsch, 90 W. Bway., New York 10007

AT LAST... HOME CLEANERS FOR Leathers & Suedes!

Suede-Crafter®
Cleans all Suedes! All colors! Easy to use—spray on ... rub surface soil away! For garments, handbags, accessories, shoes

Leather-crafter®
For smooth finished genuine & synthetic Leathers! Spray on—rub surface soil away! Cleans, polishes, restores ... garments, furniture, luggage, auto interiors
Jumbo Spray Can
$2.00 ppd each
Developed by America's Foremost Leather Cleaning Specialists

LEATHERCRAFT PRODUCTS CORP.

(Continued from Page 64)

phasis began to shift from preoccupation with insight. Now the Perfect Child was the one who adjusted to his group. The distinguishing characteristic of such a child was that he was hardly noticeable in classroom or recreational club. The child who chose to be alone, the restless agitator or troublemaker, the child who seemed different and an outsider, was the source of our concern. We were uncomfortable with the "bookworm," the "social isolate," the "rugged individualist." In a parent discussion group in 1954, one mother expressed feelings common then to many parents when she said, "I don't want Dennis to be too smart. I want him to be just average and be popular and have a good time."

Dr. David Riesman, in a 1951 article entitled, "How Different May One Be?" mentioned a child who was a gifted musician, but whose mother said, "I don't let him practice much because I want to keep him a normal boy." Dr. Riesman added, "Thousands of parents throw away their children's special gifts . . . in return for gifts of social adjustment to a particular group at a particular time and place."

Other objectors began to be heard. Dr. Harold Taylor, then president of Sarah Lawrence College said in 1958 that colleges were just getting the first generation of "understood children." He explained, "In the absence of a strong line of parental authority, the child has little to rebel against, and in a world in which he is not ordered around but told to choose his way, he may stifle in an atmosphere of kindly over-approval."

BY the nineteen-sixties we discovered that being well-adjusted" often meant just being kind of "blah." We began to be concerned about the inherent dangers in too much conformity to group pressures. In addition there was Sputnik, the scientific race for the moon, the suddenly overcrowded colleges and the necessity for higher education as a prerequisite for almost any kind of work. "Adjustment be damned," we now seemed to be saying to our children. 'Be as individualistic as you like, but for heaven's sake, *be smart!*" We became most concerned with how to make children's brains function as efficiently as our new and greatly cherished computers.

Today's concept of the Perfect Child has at its core the wish for a no-nonsense child who grows up as quickly as possible, with or without his emotional quirks: One who can be manipulated in such a way that he will read and write at 2, solve calculus problems at 10 and be graduated from an Ivy League college at 18. Parents have spent hundreds of thousands of dollars on a $19.95 kit "guaranteed" to make the preschool child learn to read and write. "Give Your Child A Superior Mind," by Siegfried and Theresa Engleman, says that if its instructions are carefully followed, a child will read 150 words a minute, add, subtract, multiply and divide, understand fractions and simple algebra, before he is 5.

SLOWLY, in the last half of this decade, there is beginning to emerge an awareness that however much we may think we know about human beings, we must not use this knowledge to manipulate, control or predict what will be essential or useful or good in the development of any specific person.

If we have learned anything from the past, it ought to be that what is most precious about human beings is their refusal to be categorized and pigeonholed. We are each of us partly a product of our own entirely unique arrangement and assortment of genes and chromosomes, with all this implies about inborn constitutional differences; we are also the product of a myriad of combinations and possibilities of interactions with our environment, with all that this implies about social change and our unique relationships with other people—and beyond all this, no school of psychological thought or investigation has yet come along that should allow us to dare to decide what perfection might be for any person or group.

IT is time we devote our energies to creating a climate in which every growing person has the opportunity for fulfilling himself, whatever he may discover that self to be. What is wanted is an environment so rich in resources, challenges and opportunities that formulas for self realization disappear and each child is helped toward a sense of meaningfulness without regard to standardized goals. ■

The timeless flair of a Lady Bird classic with Avril Rayon

Check into Lady Bird's little boy look. It's got a lot going for it. A hip jacket with flap pockets. A neat A-line skirt that swings. And a fiber you can count on —Avril® rayon—to keep it crisp, color-bright, and shapely. It's a great combo. Lady Bird Classics, 1350 Broadway, New York City. Fabric 50% Avril rayon/50% cotton. Sizes 7-15, 8-18, Petite 3-11. About $11.

AVISCO FIBERS fmc
American Viscose Division

Hang your hat on Avril rayon

Available at Rich's, Atlanta; Hochschild, Kohn, Baltimore; Halle Bros., Cleveland; Joseph Horne, Pittsburgh.

1960's

158

183

APPENDIX 12

George B. Leonard, "Testing Your Child,"
Look Magazine, March 22, 1966.

Children are born to learn. Finding out is their greatest joy. Then comes school, where, too often, they discover that test scores, not learning, are what really count.

TESTING VS. YOUR CHILD

BY GEORGE B. LEONARD LOOK SENIOR EDITOR

"THERE'S A STORY in Greek mythology about the goddess Circe and how she turned strong, brave men into swine. I saw that happen in a classroom. I watched students—human beings—turned into swine."

The graduate student's eyes brimmed with anger. He was telling me about an experimental class at a large university, one of the few in which American students are encouraged to learn for the sheer joy of learning—without testing, without grading.

"The professor was uneasy about the whole thing," the graduate student, who taught in the experimental class, went on. "He wasn't sure that every member of his class had been reading exactly what he assigned them. So one morning, he walked to the front of the class, looked around and said, 'Get out a blank piece of paper and number it one through ten.' As the students realized what was happening, their faces changed. The light in their eyes dwindled to something shameful. The professor reeled off ten questions—factual, petty, simple-minded—and then asked that the papers be passed to the front. He said, 'As you all know, there are no tests or grades in this class,' and he tore the papers up. But the damage was done. He had reminded them just what he thought of them. He was the teacher. They were pupils—limited, slightly less than human, expected only to regurgitate facts and opinions that he had stuffed into them, subject to classification by a number or a letter. *Swine.*"

This professor is not alone in his need for reassurance, his desire for a simple, immediate way of measuring academic performance. Throughout the United States, to an extent undreamed-of in the long history of education, students are being tested, measured, analyzed, classified and segregated by their ability or inability to sit, pencil in hand, and check off "right" answers. As the process called education keeps getting lengthier and more crucial to the life of your child, the science of testing is outrunning the art of teaching. Your child's teacher stands in danger of becoming not a connoisseur of learning, but a custodian of examinations.

This year alone, more than 100 million ability tests will be administered in American schools—and that's the least of it. Simply to list the number and variety of tests that surround your child's life is a task beyond our best statisticians and their machines. The testing that tiptoes tunefully on to the scene in kindergarten reaches a mad Wagnerian climax during high school's senior year. In New York State, for example, the college-bound senior is offered—in addition to everything else—the New York Regents exams, the College Entrance Examination Board tests, the American College Testing Program examination and the Advanced Placement exams. Tests of one sort or another will largely determine the college your child goes to, his job, his income, the people he meets, the person he marries and the destiny of your grandchildren.

The question is: Are tests up to such a responsibility? In recent weeks, I have talked to a number of leading U.S. educators who feel they are not. These men are uneasy. They squirm in their seats, shake their heads, look off into the distance for some as-yet-unseen solution to their quandary: With education getting more and more expensive, parents—and legislators—are demanding a quick payoff. They want their money's worth of educational "improvements" in terms they can readily comprehend. They want test scores that are higher than the next school's or the next town's or the next state's. They want this

continued

TESTING CONTINUED

year's fifth grade to outscore last year's fifth grade. They rarely stop to ask just *what* **is being scored. They want, most of all, a good college or a good job for their children, and they fully expect the schools to get it for them—little matter** *how*.

Teachers are caught in the squeeze. They must teach more children than ever before—practically the entire population of a continent-wide nation. They must teach them more than ever before. But *how?* **In most cases—*though effective new learning methods are already available*—today's teachers are boxed into situations and methods that were outmoded 30 years ago.**

What is the teacher to do? Generally, he can come up with nothing better than assigning more and more homework, giving more and tougher tests and depending more helplessly than ever on scores of various kinds to sort out the sheep from the goats.

In such a situation, scores and grades take on a demoniac life of their own, having as little to do with true education as a graven idol has to do with true worship. Essentially freed from the process of learning, grades can serve a darker art, instilling fear and acceptance in those of our children whom the idolaters would call "low achievers" and showing "high achievers" the way to early cynicism. Listen to some of the bright ones—beautiful, weary 14-year-olds from an upper-income junior high south of San Francisco:

Ellen: **"If I brought home a bad report card, my mother would make me feel like a heel. She would say, 'After all I've done for you, all my effort and all my planning, and now you do this to me.' And I would feel guilty."**

Josh: **"Dad would knock my teeth out."**

Frank: **"My mother would probably cause the teacher to have a heart failure. She's done that before, you know. One time, she made it so tough on a teacher that he had a heart attack and had to resign for health reasons."**

Billy: **"Don't blame teachers for piling on too much work, especially science teachers. It depends on who's ahead in the space race. If the Russians get a satellite up, they say, 'The Russians might get ahead of us,' and they give us an extra dose of homework. If we have a better satellite up, the science assignments ease off."**

If our children seem cynical, it is because they see straight to the heart of adult motives. The uneasy adult critics of excessive testing rarely display such insight. They waste their voices crying "tyrant" at the testmakers, never stopping to think how much we depend on these good workmen to keep shoring up a house of learning that needs rebuilding from its very foundation. They play a losing game of quibbles with the testmakers, seeking minute flaws in multiple-choice tests, gloating over the one question out of a thousand that seems to contain more than one "right" answer. This game merely pushes the testmakers to falsify the world even further—presenting it as having no ambiguities or paradoxes whatever. Many writers and educators who start out attacking wanton testing end up waving the flag of surrender. In a recent article on the subject in *Mademoiselle*, **Rita Hoffmann was forced to conclude that "objective tests of intellectual attainment and promise are the most useful instruments available for the maintenance of the present unwieldy system of higher education in the U.S. It is as foolish and fruitless to cry out against tests and IBM cards as it is to bay at the moon."**

Heavy testing often hides poor teaching

To the extent that we rely on tests, we reveal our lack of faith in the human capacity to learn.

The present system of testing is less an invitation to learn than an invitation to cheat. Morally, the student is wrong to cheat. Educationally, he may be quite right.

Statewide or nationwide testing can block basic changes our schools so badly need.

In her despair, Miss Hoffmann has bumped into the truth. Heavy testing is precisely what she calls it: an instrument of maintenance. It does make "the present unwieldy system" possible, delaying for a few more years, perhaps, the inevitable time of real educational reform. It is both symptom and cause of what is sickest in our schools.

The teacher who relies heavily on tests and exams does not have to concern himself with the learning process. He can simply assign lessons, then later test his students to see what they have learned on their own. ***This is not teaching.*** **He can continue to use the lecture method, that outmoded, one-way form of noncommunication that may be defined as the easiest way to get material from the teacher's notebook to the student's notebook without touching the student's mind.** ***This is not teaching.*** **He may go on giving great weight to midterm and final exams, which is not helping students diagnose their problems, but giving a test to give a mark.** ***This is not teaching.***

Educators who assume that only the threat of an exam can force students to learn lack faith in their own ability to teach. Here, with routine teaching methods, they may be right. They also lack faith in their students' ability to learn. Here they are wrong. Children are smart. Many prove it by continuing to learn and to enjoy learning in spite of all the pressures and inefficiencies of current educational methods. Many others prove it by devising ingenious ways to beat a game they do not respect. Actually, the present situation, with its heavy emphasis on tests and its insane pressure for grades, is less an invitation to learn than an invitation to cheat. Just as heavy testing is a symptom of what is wrong with our schools, cheating is a symptom of what is wrong with heavy testing.

Today, dishonesty in the service of the grade-point average is epidemic in the nation's schools and colleges. A Columbia University study of more than 5,000 students in 99 U.S. colleges found that at least 50 percent *admitted* **cheating. William J. Bowers, the author of the study, estimated that an even greater percentage of students cheat in high school. A recent Junior Chamber of Commerce poll of over 100 public schools in Virginia showed that 70 percent of the schools had a "serious" cheating problem. A New York** *Times* **survey of a dozen city high schools last fall indicated that cheating was on the increase, especially among students near the head of their class who are pushing for Ivy League berths. Surveys should surprise no one who has comprehended the machinery of the assign-and-test system, in which grades have been divorced from true learning. Students may be morally wrong in cheating. Educationally, they are quite right. If they get away with it, they prove they have merit in coping with a poorly designed learning environment and, therefore, deserve to be admitted to a "tough" assign-and-test college where they can continue to do the same.**

Our children are bright. They have developed a technology of cheating that brings into play fields as diverse as electronics and teen fashions. Radio transmitters that can send messages to miniature receivers disguised as hearing aids have been reported in North Carolina. A suburban New York high-school junior recently told a LOOK reporter that the short-skirt fad had raised many girls' averages, since notes can be written on slips, which, she said, have not gone up as

continued

TESTING CONTINUED

quickly as skirtlines. Teased hair is reputed to make a cozy nest for notes. "And have you noticed," a boy in the suburban class asked, "how many colds there are during tests? I saw one girl use seven marked-up tissues during one period."

Cheating, like war, brings out the worst and the best in our young people. One New York City junior-high boy told a LOOK reporter how he blackmailed a classmate upon finding him flipping through a book in the washroom during a test period. The blackmailer simply took the book as evidence and sold it back to the cheater for $50. A selfless spirit of mutual help, however, inspires many cheaters. They manage marvels of nonverbal communication—with coughs, grunts, body motions, ear tugging, foot tapping—so that classmates may share every possible little driblet of "right" information. One class reported success with the *Purloined Letter* gambit. They wrote the answers to a test on the corner of the blackboard before the period began. Even though proctors walked up and down the aisles throughout the test, they never noticed the obvious.

Teachers often respond to their students' ingenuity by playing at cops and robbers. Educational journals abound with advice on beating the cheaters at their own game. In *The Clearing House: A Journal for Modern Junior and Senior High Schools*, December, 1964, Donald A. Wesley presents his colleagues with "Some Useful Tricks of the Trade." He recommends that, during tests, the teacher position himself in the back of the room, in which case "tempted students are often deterred, as they cannot be certain whether or not they are being watched." The author faces up squarely to the crisis that arises when some students finish their tests early. "As pupils finish, it is best for the teacher to move about and collect papers rather than to permit a steady parade up to his desk. This restriction of pupil movement is desirable during an examination."

On a grander scale, Sherman N. Tinkelman of the New York State Education Department has outlined some of the security measures surrounding the Regents exams in language that brings back D-day, counterespionage, the invasion of Europe—*synchronize your watches, men:* "Precautions are taken at every step to preserve the security and integrity of Regents examinations. The examinations are printed in the Department's own plant in Albany. They are packaged in sealed envelopes and are sent to the schools in locked steel boxes. The administration of the examination in each school, at a uniform time throughout the state, is under the direct supervision and responsibility of the principal, who is the official deputy of the State Education Department." Mr. Tinkelman said that in a speech at a testing conference last October. His audience probably never questioned whether wartime security measures and locked steel boxes have any place in an educational endeavor. That a respected educator could speak of them without apologies to his listeners' sensibilities only underlines the madness of the prevailing educational climate.

And still the conflict escalates. Now, educators are bringing what may be the doomsday anti-cheating weapon up onto the firing line. What is it? A computer programmed to detect collusion on multiple-choice tests. Recently, ten students at Howard University in Washington, D.C., were suspended after being confronted with the computer's icy accusation of cheating.

Yet it would be premature to bet against the students in the great cheating battle. As a matter of fact, they generally rise to each new and harsh anti-cheating measure with renewed vigor and ingenuity. The giant Columbia University study reveals that "courses in which students are watched closely during tests and exams are twice as likely to have had instances of academic dishonesty as those in which they are not. Furthermore . . . cheating is more likely to occur when rules and regulations governing the taking of tests and exams are stricter."

An experiment with a blind teacher in Detroit adds poignancy to the Columbia findings, showing again that the harder it is to cheat, the more students will cheat. Given equal opportunities to cheat on a blind instructor and a sighted one, students in the Detroit experiment cheated more than twice as much in the sighted instructor's class. The authors of the study concluded that "The American student's sense of fair play, as represented by his behavior relative to the blind, is very much alive."

Only the hypocritical or the poorly informed would prattle about some vague "moral degeneration" in today's students. Our children are simply responding—generally quite appropriately—to the world we have made for them. Finding themselves in a situation where grades are worshipped excessively for their own sakes, quite apart from the learning process, where pupils are treated as "the enemy" or as cold statistics, our children act as they are treated.

Their behavior has a clear and urgent message for those who would listen. The message points the way toward real change, toward a new kind of school in which cheating will virtually disappear. Perhaps the most striking findings in the Columbia study show what happens in contrasting learning situations. *Invariably, the better the situation, the closer the class to real reform in teaching, the less the cheating.* There is substantially less cheating in seminar or discussion classes than in lecture classes; substantially less cheating in courses with outside reading than in courses that depend on textbooks alone; substantially less cheating in small classes than in large classes; substantially less cheating in advanced than in elementary courses; substantially less cheating when grading is straightforward than when students are placed in competition with each other on a "curve"; substantially less cheating when fewer tests are given.

What are our young people trying to tell us? Improve the learning situation, their actions say, and you will reduce cheating at the same time you enhance learning. What would happen if we took their message to heart? Where would it lead our schools? Already, a few adventurous educators are moving in a new direction, but they have to move cautiously, a few small steps at a time.

Strangely, when human life around the globe is turning topsy-turvy, when even such staid old institutions as banks and insurance companies are changing beyond recognition, most of our schools continue to cling to the past. The highly publicized New Curriculum movement that has, among other things, forced bewildered parents to learn arithmetic all over again is an admirable updating of subject content. But it is not real reform. To the contrary, whenever it makes elementary school more like college by splitting the world into rigid academic

continued

"I want one St. Patrick's Day card, and one 'Get Well' card to go with it."

TESTING CONTINUED

departments, it runs against reform. We have reached the historic point when it is time to put the world back together again, not to break it into even smaller pieces; to find connections, not divisions in the body of knowledge. Both school and college could well bear changing. Starting out from some imaginative experiments that have already proved successful, here are a few first steps toward the future:

1. Teachers will assume every student can learn. If the student is not learning, they will consider it their fault, not his. This truly revolutionary attitude springs largely from the programmed-instruction movement, founded by B. F. Skinner of Harvard in 1954. (See *Revolution in Education*, LOOK, June 5, 1962.) Since then, programmed-instruction has had its ups and downs, but its new attitude toward the student has proved valuable time and again. By attending very closely to the learning process itself, by checking what has to be learned—at every step along the way—against the actual performance of the kind of students who will be learning it, programmers repeatedly come up with courses that assure almost every student at least 95 percent correct answers. Students work individually with simple teaching machines or programmed books. Some go faster than others. But all of them "get" what amounts to an "A."

When learning without error can happen, you have to throw all the books about testing out the window. The new situation comes to this: *Anything you can test, you can program. Anything you can program, you don't need to test.* The idea, of course, takes getting used to. Some teachers, still thinking of learning as something that has to be forced on children, cannot believe their senses when all children learn with ease and pleasure, when the fast ones burn through a semester's work in a few days. These teachers complicate the programmer's work by devising stratagems to slow their students' pace. "What they miss most of all is tests," programmer Dr. M. W. Sullivan told me. Sullivan's Programmed Reading for elementary schools is now helping over 200,000 children in all 50 states learn to read with unprecedented success. "Our earlier version of Programmed Reading contained no tests. This caused great anxiety among teachers. They felt they weren't in control of the situation. They found it hard to trust their children to learn just for the joy of it—*even though they were*. So we have put in so-called 'tests,' and we have made them the happiest part of the program. The best story is going to be the 'test.' This makes the teachers happy and doesn't hurt the program at all."

Men like Sullivan challenge all American educators, whether or not they use the specific techniques of programmed instruction. By proving that children can learn more and faster than was ever thought possible, they demand that teachers critically examine and improve their own methods. This teachers can never do so long as they rely heavily on tests to bail them out of their predicaments.

2. Teachers will use their precious time and talent actually teaching. Teaching is two-way communication. Teaching is confrontation. It is not standing in front of a number of young people and droning out facts and techniques. Such bread-and-butter aspects of learning are best taught through programmed-instruction devices or by children coaching each other. Under the present setup, teachers often spend up to half their time (and I have seen this rise to 90 percent) keeping the class in order. As learning becomes really exciting, the control problem disappears. Children can spend a great deal of their time working on individual projects rather than preparing for group tests. The teacher is then free to devote most of his time to individual or small-group instruction.

3. Early education will be reemphasized. Almost without exception, present-day educational reformers reveal their fascination with the high-school years, to the detriment of all-important early schooling. Their interest rises as the possibility of effective reform plummets. A conclusive body of research shows that the younger the child, the more effective and lasting will be any effort to teach him. True reform in schooling can begin only when increased money, attention and status are turned toward the school years that start at kindergarten or sooner.

4. Testing—the baling wire that holds the present unwieldy system together—will be reduced to a bare minimum. So long as the teacher can hide behind tests, he will not feel the urgent need for reform in teaching methods. So long as the student senses that tests and scores are what really count in school, he will not know the joy of real learning. So long as the school administrator knows his school is being rated by how well students perform on nationwide or statewide standardized tests, he will be inhibited from bold experimentation.

As it is, teachers and whole school systems are being shaped by last year's tests—what was asked on them and how it was asked. "If a standardized test is really important to children's future or to educators' prestige," Dr. Arthur F. Corey, the highly respected executive secretary of the California Teachers Association told me, "I don't know of any way you can keep teachers from teaching for the tests. This is bound to block change."

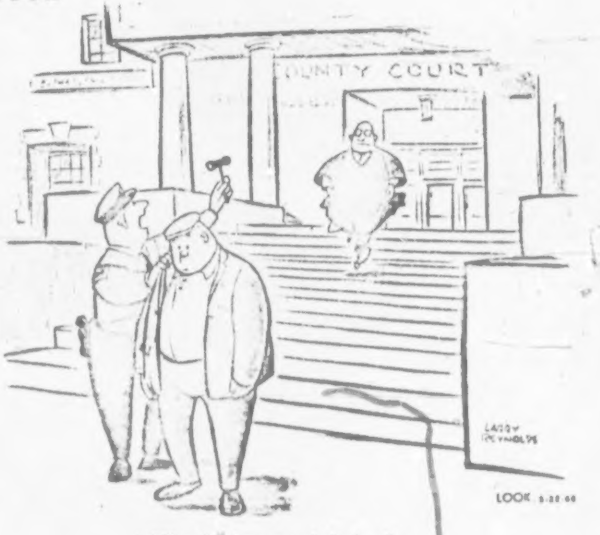
Once educators gain faith in our children's remarkable capacity to learn, once they bend their efforts to tapping this capacity, they will escape their dependence on these crude instruments. Final exams can easily be replaced by long-term projects or open-book exercises. Occasional quizzes may be given for the student's benefit in diagnosing his problems, not for the teacher's gradebook.

If it is necessary to measure the nation's educational progress, the job may be done with polling or sampling techniques, so that no child or school will be singled out and shaped by the test results. A distinguished national committee, financed by the Carnegie Corporation, is now working out such an assessment program. Talks with the committee's chairman, Ralph W. Tyler, and U.S. Assistant Secretary for Education Francis Keppel have convinced me that this committee is trying hard to avoid the stultifying consequences that would follow if the program became a national test rather than a sample.

As for standardized college-entrance tests, evidence is heaping up that undue reliance on their scores closes certain college doors on students who would make campus leaders—or even intellectuals. When college-admissions officers gain faith in human abilities, they will pay less attention to cold figures.

New faith in human abilities can lead to new ways of approaching human individuals. George Bernard Shaw pointed out that the main difference between a flower girl and a duchess is how she is treated. We have tried testing our children half to death. Perhaps it is time to treat them differently. END

BUTCH



LOOK 3-22-66

"Here's your gavel, Judge."

APPENDIX 13

Robert R. Leeper, "Humanizing Education: The Person in the Process," Washington, D.C.: Association for Supervision of Curriculum Development, 1967.

(Collection of Addresses to the 22nd ASCD Annual Conference, Dallas, Texas, March 12-16, 1967.)

Combs calls attention to a list of dehumanizing practices and conditions found in schools and developed by the ASCD Commission on Humanism in Education. The list included the following:

1. The marking system and
   - a. The competition it inspires
   - b. The comparison it makes
   - c. The pressure it creates
   - d. Failure
2. Corporal punishment
3. Overcrowding and resulting
   - a. Class loads
   - b. Easy anonymity
   - c. Shallow teacher-pupil relationships
   - d. Loss of privacy
4. Curricular tracking and
   - a. The caste system it nurtures
5. Inflexible and nonvariable time schedules
6. The scarcity of legitimate postgraduate options and
   - a. Pressure to attend college
7. The "single text" approach and
   - a. The conformity it demands
   - b. The boredom it creates
8. The grade-level lock-step which ignores what we know about the ways in which unique selves develop and
   - a. Accompanying imposition of single scope and sequence schemes
9. Misuse and misinterpretation of intelligence, achievement and aptitude tests
10. Testing instead of evaluating
11. Teacher evaluation of students
12. Failure to reflect teacher responsibility for grade or mark "achieved" by students
13. The "objectivity model" which prevents meaningful relationships from developing between teachers and pupils
14. The ignoring of the principle of "feedback readiness"
15. The "right" answer syndrome
16. Misuse of cumulative records
17. Demonstrated distrust instead of demonstrated faith

To bring about humanistic education, Combs would have us change the primary focus of education from that of acquiring knowledge or experience to that of discovering the personal meaning of information. Personal meaning is a humanistic goal; knowledge or information as a goal is impersonal and nonhumanistic. The following are suggestions offered by Combs to develop personal meaning and create humanistic education in our schools: (1) de-emphasize information and objectivity; (2) value personal meaning of students; (3) accept students for what they are; (4) encourage personal exploration and discovery of personal meaning through individualized, flexible, self-directed learning experiences; (5) evaluate and reward students on the basis of the meanings they have rather than on what they know, and (6) recognize and reward teachers for their efforts to produce humanistic students.

These representative statements relative to making schooling more humanistic as well as identifying present dehumanizing practices that pervade education are important statements and contribute significantly to achieving the goal of humanistic education. These statements and others concerning humanistic education are not as helpful as they could be, however, because of their generalness. For the statements to be of use to teachers, administrators, and others, they need to be much more specific. If we are to value personal meaning or de-emphasize information we need to know specifically how to do these things. We need to know what planning is necessary, what classroom behaviors to employ, what materials to use, how to organize students. If we are to eliminate the single text or rigid time schedules we have to know what replacements we can use and how they function. Without specificity, particularly without specifity in terms of teacher behaviors, suggestions for making humanistic education a reality may be sterile.

In addition to making the statements more specific, greater balance in the types of statements made would be facilitating. It appears that a majority of the statements about dehumanizing school practices are organization or school system functioning oriented. Organization is an important variable in developing humanistic education, but intraclassroom prescriptions relative to curriculum and instruction are essential if humanistic education is to exist and grow.

It is a major function of this book to translate pronouncements about humanism into detailed classroom curriculum and instructional practices. The term "curriculum", as used here, refers to plans for future action that take place prior to instruction. It included subject-matter content as well as student-learning experiences, materials, evaluative devices. Instruction refers to the teaching-learning context in which the curriculum is implemented. It refers to the specific teacher behaviors and student behaviors that occur within the classroom as the teacher attempts to bring about learning on the part of the student. Both of these areas are significant in creating humanistic education because humanism is both content and process, substance and procedures, material and format.

APPENDIX 14

"A Commonly Accepted Variety of Techniques to Promote Affective Learning Experiences."

A COMMONLY ACCEPTED VARIETY OF TECHNIQUES TO PROMOTE AFFECTIVE LEARNING EXPERIENCES

NON-VERBAL TECHNIQUES

TO PROMOTE AWARENESS OF SELF AND OF OTHERS:

1. Getting Acquainted
   Students mill about informally to meet as many people as possible — within a given period of time — without use of any verbal communication. This technique can also be formally structured using inner and outer circles of students rotating to greet members in the opposite circle.

2. Mirror Talk
   Pairs of students sit facing each other and alternate as leader and follower to pantomime and "mirror" responses to gestures and facial expressions communicated to each other through direct eye-to-eye contact.

3. Private World
   Students react silently — with eyes closed — to a vivid descriptive passage designed to stimulate self-awareness through experiencing a series of changing environmental situations. This activity emphasizes individual needs for security, privacy and self-respect.

4. Fantasy World
   Similar to item three above, but less structured and formal, this exercise encourages freedom of expression and individuality in response to the colorful imagery created by a narration of fantasy. This technique is helpful in stimulating self-evaluation of personal needs.

INDIVIDUAL CREATIVE TECHNIQUES

TO BUILD AND STRENGTHEN POSITIVE SELF-CONCEPT:

5. "All About Me" Folder
   Individual work folders provide a private place for students to collect and preserve prized papers and projects about themselves. Those folders serve as a continuing project to encourage individual growth and development of positive self-image. (Items six through nine below are excellent activities to initiate and build up folders.)

6. Self-Portrait
   Student self-portraits (in any art medium) are effective image builders. Signed portraits can be exhibited regularly by using them as name tags to identify individual student's papers and projects on display.

7. Personal Time Line
   Each student records memorable experiences in his life on a vertical line which represents his life span from birth to the present. Entries may be either written or drawn, and should include all events which he remembers as a meaningful part of his life pattern.

8. Notebook Diary
   Students keep individual running records of their feelings and impressions of weekly happenings both in and out of school. Entries are limited to short and informal comments, and time is provided each week for bringing the diaries up to date.

9. Serial Autobiography
   Students "build" an autobiography over a period of weeks by completing a series of ditto worksheets covering a wide variety of personal information ranging from vital statistics and interest to future aspirations and goals. The finished worksheets are bound together with art work to complete the autobiography.

10. Collage of Self
   Students create composite images of themselves by selecting and assembling an individual assortment of meaningful pictures, words and phrases which represent and express ideas and things which are important to them. The collage may be assembled in any shape or form desired.

GROUP RESPONSE TECHNIQUES

TO HELP CLARIFY PERSONAL VALUES AND PRIORITIES:

11. Values Voting
   A non-threatening group activity which permits students to express positive and negative feelings in response to a series of thought-provoking statements. Hand voting allows three possible responses — "yes", "no", or "pass" — to each question.

12. Values Ranking
   A non-judgmental activity in which students participate in ranking groups of alternatives in the order of their individual preferences. This is an excellent device to explore, defend, and justify differences in priority selections.

13. Values Continuum
   Students individually locate their own positions between the extremes on a continuum (line) to complete a profile of class feelings on a selected issue. This technique is very useful in exploring current events and in introducing controversial topics for discussion.

14. Public Interview
   A student volunteer is questioned at length about a wide variety of personal interest topics. He has the option to pass on any question he does not wish to answer, and at the conclusion of the interview, the student may ask the interviewer any of the questions asked of him.

15. Group Interview
   Similar to item 14 above, except that the interviewee is asked questions by the entire group. He may pass on any question he does not wish to answer. The interview can be terminated at any time by the interviewee.

GROUP RESPONSE TECHNIQUES (CONT'D.)

16. Interview Whip
This is a fast-paced variation of items 14 and 15 above. The teacher moves about the class asking a different personal interest question of each child in turn. Clarifying questions may be used wherever necessary, and any child may pass on any question he does not wish to answer.

17. Proud Whip
Each student is given the opportunity to publicly state some recent event or accomplishment of which he is proud. Responses begin with the statement, "I am proud...", and are limited to a specific category.

18. Sentence Stub
Students are encouraged to reflect upon their own values and feelings to provide meaningful endings for provocative unfinished sentences. Responses may be either oral or written.

DISCUSSION AND PROBLEM-SOLVING TECHNIQUES

TO BROADEN PERSPECTIVE IN INTERPERSONAL RELATIONS:

19. Flat Picture
Pictures illustrating common problem situations are used to stimulate responses and motivate group discussions of feelings, attitudes and behavior. This is an excellent vehicle for developing role-playing situations.

20. Open-ended or Unfinished Story
Students provide and explore alternative endings for unfinished problem stories in this versatile activity which serves as a springboard for discussions, debates, written responses and role-playing.

21. Role-Playing
A non-threatening, interpersonal activity designed to broaden a student's experience and perspective through assuming the role of another in a problem situation. This technique is especially useful for involving all students in open discussions in conflict areas. Role-playing can vary from a highly structured situation, with predetermined characterizations and dialogue, to a flexible and impromptu action with a minimum of structure.

22. Creative Dramatics
A variation of item 21 above, this activity differs from role-playing in that the roles develop creatively out of the problem rather than being imposed. A series of creative dramatics exercises provides an excellent warm-up for more formal role-playing situations.

23. Concrete Poetry (Symbolic Word Pictures)
Discussions of problems in interpersonal relations are stimulated by differences in individual interpretations of pictures created from artistic patterns of words and language symbols. Concrete poetry is designed to convey a wide variety of meanings as determined by individual experiences and environment.

24. Folk Music
Traditional and modern folksongs based upon significant social problems are used to elicit emotional responses and to initiate group discussions of relevant issues in interpersonal and intergroup relationships

DISCUSSION AND PROBLEM-SOLVING TECHNIQUES (CONT'D.)

25. Triad
Working in groups of three, students analyze and discuss in turn a specific problem of each member of the group. The roles of helper, helpee, and observer are interchanged so that each member of the group serves in all three positions. This is an excellent technique for promoting group cooperation in problem-solving.

26. Inner-Outer Circle
Discussion of controversial issues is facilitated by a circular seating pattern which permits alternative listening and speaking roles for opposing points of view. Each group has a turn to speak openly and unchallenged in the inner circle, while the opposing group in the outer circle listens without comment or interruption.

27. Fishbowling
This technique is a modification of a panel discussion in which a group of five or six students engage in an impromptu debate of a controversial issue. Throughout the discussion, panel members are replaced by new participants selected from the listening audience. The frequent changing of speakers permits exposure of a wide variety of opinions and provides continuing impetus to the discussion.

28. Brainstorming
This activity is used to provide the class with an exhaustive working list of ideas relative to a particular problem. The objective is to explore all possible avenues of solution by freely accepting all contributions without regard to merit or feasibility.

GROUP DEMONSTRATION TECHNIQUES

TO ILLUSTRATE CAUSE AND EFFECT OF BEHAVIOR PATTERNS:

29. Closed Circle
A circle of students — with arms interlocking — act in concert to keep two or three "outsiders" from breaking into the circle. This simple demonstration vividly illustrates the behavior and attitudes of "in" and "out" groups in school, business and society.

30. One Way - Two Way Communication
Guided solely by oral instructions, students attempt to reproduce two separate designs of geometric figures. For the first demonstration, the instructor is unseen and there is no opportunity for questions. For the second situation, the instructor faces the group and will answer any questions. Results of the two attemps are compared and discussed.

31. Rumor Clinic
An ambiguous picture is shown to all but five members of the class. A reporter then orally relates the incident to the first non-witness. He passes the story to the second, and so on — until each of the five in turn have been informed. The class has the opportunity to watch the effects of stereotyping and rumor development.

32. The Lady (Perception Exercise)
A picture conveying two widely divergent illusions of a woman is used to demonstrate the inhibiting influence of "mind set" on visual perception. This exercise illustrates the difficulty encountered in seeing the second of two equally obvious illusions once the first has been identified by the viewer.

33. Blue Eyes - Brown Eyes
The class is divided into two groups which are determined by some arbitrary characteristic such as eye color. An artificial superior-inferior situation is created by the deliberate preferential treatment of one group at the expense of the other. This activity involves students in experiencing the feelings and attituded generated by prejudice and discrimination.

34. Superior - Inferior
A variation of item 33 above, in which the class is divided into two groups which are assigned specific superior and inferior roles. Working in pairs — one of each group, — the students are required to complete a joint rank order listing of priority items. This experience dramatically illustrates the effects of superior and inferior status in interpersonal relations.

35. "IALAC"
A dramatic presentation of the erosion of self-concept resulting from negative experiences in daily interpersonal relations. A sign with the acronym "IALAC" is used to present the concept — "I am lovable and capable". For each negative incident which occurs, a piece of the sign is torn away until only a small portion remains intact. This technique vividly illustrates how people can unintentionally injure the feelings of others.

36 Group IALAC
An adaptation of IALAC which uses the group concept "We are lovable and capable". A piece is torn from the class sign for every individual incident which mars the group concept. This activity relates the role of individual behavior to the group image.

GROUP COOPERATION TECHNIQUES

TO MOTIVATE AND ENCOURAGE POSITIVE GROUP INTERACTION"

37. Sing - Along
Singing is a natural form of interaction which provides an excellent vehicle to promote a sense of group togetherness. A sing-along is an ideal icebreaker, and it is especially helpful in initiating other group activities.

38. The Wheel
Pairs of students write first impressions of each other on individual "what" wheels. The wheels are exchanged and read, and then each student selects one item about himself for which he would like further elaboration. This information is written on a "why" wheel. An optional third wheel can be used to explore the "how" aspects if additional development is desired.

GROUP COOPERATION TECHNIQUES (CONT'D.)

39. Group Creative Task
Students are divided into work groups to complete separate group construction projects. Tools and materials are distributed in such a way that no one group has the necessary equipment to complete the task. Only through cooperation, planning and sharing between the groups can the projects be successfully completed. This is an excellent activity for developing cooperative group interaction.

40. Group Agreement Task
Student work groups are assigned the task of agreeing upon a priority rank-order listing of space survival equipment. Representatives from each group are then selected to meet as a committee to develop a mutually agreeable rank-order list for the class. This technique involves students in the process of decision-making determined by group consensus.

41. Propaganda Game
Groups of three or four students work as teams to accumulate points in a multiple answer selection game. Each team must agree on a common answer in selecting the appropriate category for various types of propaganda. The accepted answer for each round is determined by the majority team response. This activity is helpful in stimulating positive group interaction.

FEELINGS EVALUATION TECHNIQUES

TO HELP IDENTIFY AND UNDERSTAND EMOTIONAL BEHAVIOR:

42. Weekly Reaction Sheet
This activity allows students the opportunity to openly express their feelings and opinions about the school week by completing a short, written evaluation form. A series of seven to ten open ended questions for sentence completion is used to express their opinions of the curriculum, and their suggestions for improvement or change.

43. Feelings Card
A simplified variation of item 42, the feelings card is an individual written comment of a student's reaction to a particular aspect of school about which he has strong positive or negative feelings. Voluntary cards may be submitted either periodically or at random and they are intended to explore feelings rather than performance.

44. Five Faces (Feelings Pictures)
Students are encouraged to interpret and evaluate their own feelings and behavior through the use of pictures or drawings portraying five different kinds of emotion as revealed by facial expressions. This activity is primarily directed to self-understanding, and it is an excellent supplement to self-concept building techniques.

45. Happy Clown - Sad Clown
Similar to item 44, this technique utilizes pictures of opposing emotions to help students identify and evaluate behavior characteristics relative to their own attitudes and feelings. This activity is particularly designed for primary students.

SPECIAL PURPOSE TECHNIQUES

46. Leadership Styles

This adaptation of the superior-inferior technique is specifically designed to demonstrate the effects of three different styles of leadership behavior — dominant, cooperative, and indifferent. Pairs of students enact and evaluate three separate decision-making situations in which the superior plays each of the three leadership roles.

47. Group Discussion Analysis

This technique can be correlated with any group discussion activity for the purpose of analyzing and identifying the various task and maintenance roles played by individuals in group decision-making. Observers are supplied with uniform descriptions of various role functions and assigned to individual participants in the group discussion. It is the observers task to tally, summarize, analyze and report on the participant's behavior at the conclusion of the activity.

48. Social Distance Ranking

Individual rank order selection of ethnic and racial groups is effectively used to illustrate the influence of group stereotyping on social distance concepts. This technique is normally used in conjunction with other activities — such as the wheel (item 38), or superior-inferior (item 34) — for comparative emphasis or as an introductory vehicle.

49. Sociogram

Designed primarily for teacher information, the sociogram is an informal written survey which indicates individual social interaction patterns within the classroom. This instrument can be helpful in determining individual status in peer group associations.

50. Role-Playing Via Creative Writing

This is an excellent, non-threatening device to encourage self-expression with students who are reluctant to write. By assuming various roles (usually objects), students are motivated to illustrate their personalized interpretation of the object and then further illustrate that interpretation in writing.

51. Socio-Drama

This is a short, open-ended playlet (with formal script), which deals with current controversial social issues. The socio-drama is highly emotional, and it is specifically designed to provoke in-depth interaction and discussion.

52. Classroom Geography

A variety of classroom seating patterns are utilized to effectively coordinate interaction with specific learning objectives.

APPENDIX 15

"Abstract of a Philosophy for a Guide in a Human Relations Training Program."

Charts:

- Universe of Movement
- Continuum (philosophical)
- Relating
- Learning
- Love/Communicating
- Inter-relationships
- Symbolic Cross-Correlation

ABSTRACT OF A PHILOSOPHY FOR A GUIDE IN A HUMAN RELATIONS TRAINING PROGRAM

PREFACE

What could be more pretentious than to assume the task of presenting a Guide for Human Relations especially since Human Relations exist only as a construct in Man's imagination? What model are we to follow? What pathway can we tread or choose through the chaotic maze of our Life-Space and Life-Style? What is Real and what is Fantasy? Is it some distortion of one or the other or both?

What is Humanity? Is Humanness at all probable except as an impossible dream that dangles like the proverbial carrot -- always tempting but just beyond our reach? Man, the animal, seems to spend his life either denying his heritage or degrading its basic "good" (the very essence of and the reason for his being). Or, in the spirit of philosophical inquiry, is he somewhere in between the sacred and the profane or the God's Head who puts himself above and beyond all and everything. At best, if one is pursuing the Dream of Humanness (whatever it may be) -- the most one can do is present the findings of one's own strivings and scratchings in the struggle for survival, hoping against hope that this Dream may be the Highway paved -- or at the very least a Trail -- through the seemingly Impassable Jungle.

This highly condensed abstraction is a symbolic constellation of the Trail that I have forged. I pray it can bear the traffic and is at least one way out of the Jungle.

IMASPA*

This guide is a highly condensed abstraction of the IMASPA Philosophy, its theories and practices. It is not a Manual of Operations.

We do not believe it is feasible or practical to understand a Philosophy and expertly apply it by merely reading about it in a book or follow some manual of instructions of How To __________.

We believe that in order to How To __________, one has to know the What -- then practice under expert direction in a viable environment the Where, When and Who -- of the How To Use the Philosophy -- to answer the Question -- Why? -- Isn't that the reason for any Philosophy: to raise the Question -- motivate the Curiosity -- then Search -- Explore and Discover -- The Truth -- The Why of -- ?

Understanding is in the Doing. This Guide is an introduction to the Doing. A training program implementing the What -- Where -- When -- Who -- How -- Why -- of our Philosophy. Certainly not six easy lessons (by mail) from Adam Lazonga to find Love in Human Relations.

---

* Institute for Motivating Academic, Social and Political Achievement

It is not our purpose to lose ourselves in the endless cyclic maze of proving and disproving old or new theories and practices, doing penance to the establishment for not giving and taking undue credit for original or prior thinking. We cheerfully and gladly admit to unadulterated and consummate thievery from everywhere, everybody and everything. But only as an indirect and direct product of all our experiences; as well as the exposure to and contamination of the external and internal pressures, conditionings and adjustments. Nor do we intend to stew in the destructive pros and cons of the Chaotic Society; its machinations, conflicts, frights, rigidities, successful failures, questionable achievements and practices, glorifications and wars and most certainly not the entrenched institutions. But, we are hopeful that some recognition and importance can be given to that "inherent wanting" -- (the flickering spark of desire for Search of Truth -- Exploration of Self and Others -- Discovery of Identity -- the Founding of a Continuum of Logical Stability). Perhaps we can merge our "inherent wisdom" (phylogenesis) with rapidly escalating knowledge (cognition) into a Stable base for understanding (dynamic interrelationships); understanding that will establish a basis for an emergent Humanness (wholeness) that will make viable artistry and ensuing creativity possible and prayerfully an Identity/Individual that is a meaningful product by virtue of the "Good Group" -- (the Human Society).

We, here at the Rehabilitation Center have been deeply concerned with the Human (whole) problem for many years. After much study, research and practice, we defined Rehabilitation as "Building the maximal potential of the Individual as he functions in Society."*

Our initial professional preparation was in dealing with the treatment of particular problems in the physical, psychological and social areas.

While we were relatively successful in dealing with these Problems; assuaging the particular problems did not seem to tend to the person or the casuality, but rather to the symptoms, leading to a high degree of recidivism. Our beneficient dissatisfaction with "treating the disease" opened the uncounted possibilities of working with the person. Since we were working with all of his dimensions (Physiological, Psychological, Sociological) the whole person became "The Problem." And then, if possible, even more challenging, finding means that are not ends in themselves, but a basic viable framework for Problem Solving.

---

*Harry A. Royson, "Treatment versus Rehabilitation-1948," New York State Physical Therapy Review, (New York, 1952).

Axiomatically, movement is the universal precursor to Life -- all forms of Life -- Life-Forms being a special or particular kind of Movement-construct of Time and Space. -- A construct formed through resistance within Time. Let us purview Time as an endless immutable Field of Force of Random Energy that is an unvarying constant of Change. A diverging and completely non-logical probability in a Universe of Movement we call Time.

Space, however, is a converging, highly mutable, measured Force-Field of structured energy (gravity), a logical measurement of Time implementing variable exchange to manifest physiological (living) Space/Time in a Universe of Movement.

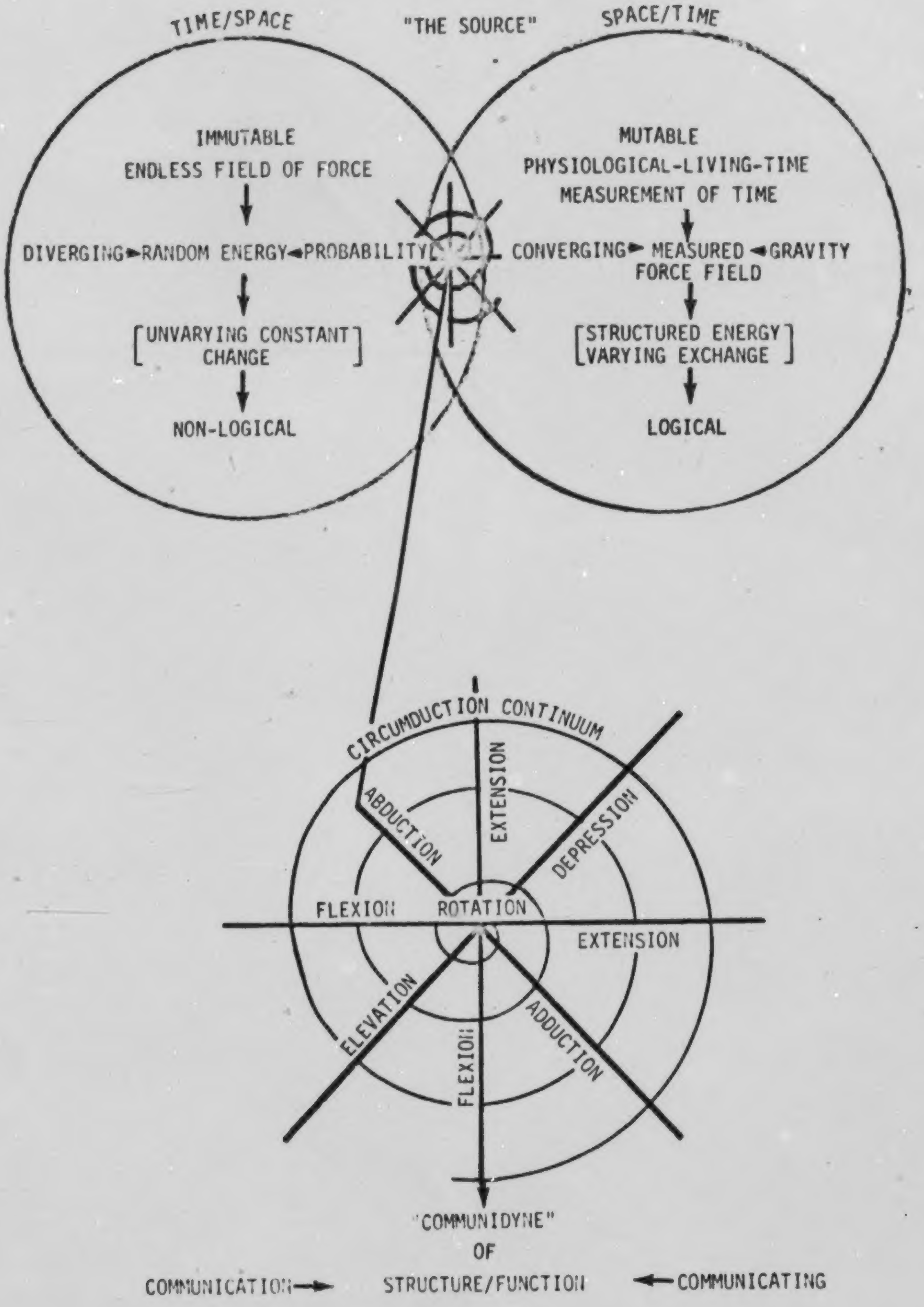
This Probability/Gravity -- Pull/Push of Time/Space in Movement lends itself to the establishment of a Continuum in Movement, thus stabilizing Space/Time and providing a vortex for individual and collective constellations, reflecting Movements Space/Time as a synthesizer for a Curious, Searching, Exploring, Discovering Mechanism (Spatiality). Each and every Mechanism -- similar yet uniquely different -- with a built-in Energy Field (Emotion) emulating a T=S/S=T System that is a miniature Universe unto itself. This Universe can serve as a core factor for an emergent "Communidyne"* of Structure/Function possibly being the foundation for Stability -- Identity -- Humanity -- and Creativity.

The Resistance in Space/Time that gave birth to the Mechanism (Spatiality) provided the Obstacle (Problem) for survival. Being born of converging (Gravity)/diverging (Probability) Energy/Forces the Mechanism emulated the Pull, Push, Turn, Stretch, Reach of its progenitors' efforts to restore itself to its former state, as a means to stabilize its own being. The struggle for survival developed a rudimentary architecture of Movement that progressively structured itself into a more efficient Mechanism so that less energy was spent on survival with some left over for the examination of its structure and the obstacles around and within it. The new abilities in the Mechanism aroused a quality of curiosity that directed it toward further examination as well as evaluation; thereby developing unique Talents for survival and living.

This quantitative progressive examination and evaluation of how to overcome the obstacle of living and surviving by the Mechanism (although basically a mechanical Life-Form by virtue of its Structure/Function) made it more unique. The pure struggle for survival evolved into a

*Communidyne = Structured unit of energy derived from a Synthesis of Communication/Communicating → Structure/Function → T=S/S=T.

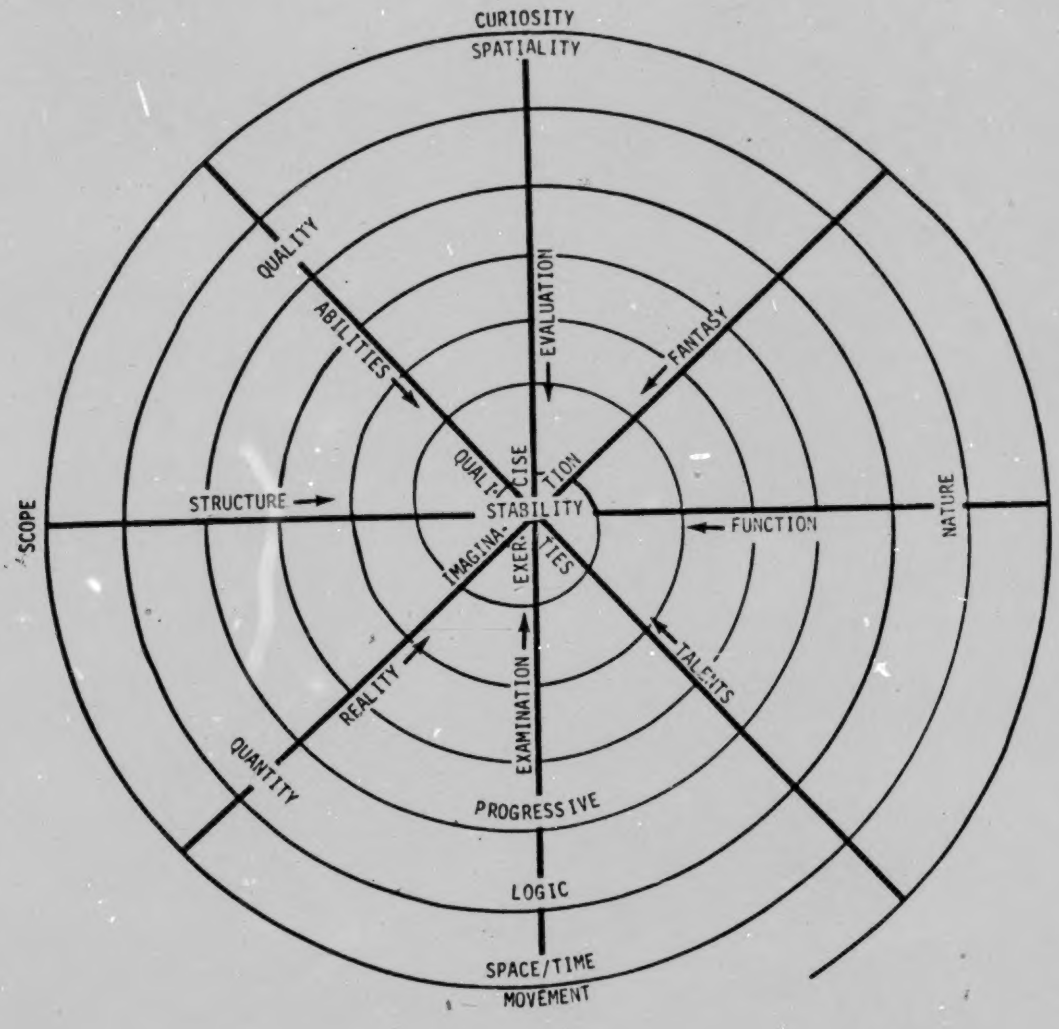
UNIVERSE OF MOVEMENT



more complex Structure/Function. The quality of its survival had altered that Structure/Function from an imminently end-geared Life-Form to a potentially individually-geared Entity. An Entity having the beginnings of an awareness of Reality and of Fantasy with a seeding for a possible imagination (Reality/Fantasy) to follow.

The Mechanical Entity, now a source of its own energy (Emotion), in its struggle to Survive and Live through emulation of Space/Time, had further developed an individual qualitative/quantitative Continuum in Movement (Rotation [Core] -- Flexion/Extension [Nature] [Abilities] -- Elevation/Depression [Quality] -- Abduction/Adduction [Quantity] [Talents] -- Circumduction [Scope]). The entity being a primary Space/Time architectural construct of Movement whose emerging Nature and Scope made possible the laying of a foundation for solving the problems of Existence and Living.

Having sufficiently extricated itself from the striving and struggle to survive, the Entity became somewhat aware of its own inner stirrings. Its Curiosity (primary motivation), well established in the struggle to survive its progenitors' resistance, stimulated the entity to Search within Itself. Although the endless struggle for survival had produced a Logical Mechanism capable of separating itself sufficiently from its


CURIOSITY
SPATIALITY
QUALITY
ABILITIES
EVALUATION
FANTASY
QUALI-
CISE
TION
STRUCTURE
STABILITY
FUNCTION
NATURE
SCOPE
IMAGINA-
EXER-
TIES
REALITY
TALENTS
EXAMINATION
QUANTITY
PROGRESSIVE
LOGIC
SPACE/TIME
MOVEMENT

Source and making its own Life -- Physiological-Space/Time -- the trauma of that struggle and the overwhelming effort to survive seemed to block out the recognition of its own mechanism, its Structure/Function, its mechanical efficiency and problem solving abilities. The Entity was facing within itself the same obstacle it has encountered in its efforts to establish itself in its Source: not to be afraid to use its new-found Logical Abilities and Search within itself to recognize and know its inner workings; not to allow Random Energy (Time) to nullify the desire to progressively exercise and alter its State of Being; not to deny that which is unknown but to use its talents and budding imagination to accept all of its Curiosities and Stirrings; to unhesitatingly Interest, Concern and Involve itself in anything that challenges its basic mechanism. It seems that it is axiomatically impossible to reject anything that is not Accepted. For one must examine and evaluate something in order to Reject; making Rejection a Core-Factor in discrimination. Critical Rejection of that which is not Good certainly should not be confused with Denial (negation of existence itself).

"That which is born in Movement -- through Movement -- cannot visualize Non-Movement except in Movement terms." "Non-Acceptance of Existence is Denial of Movement/Life."

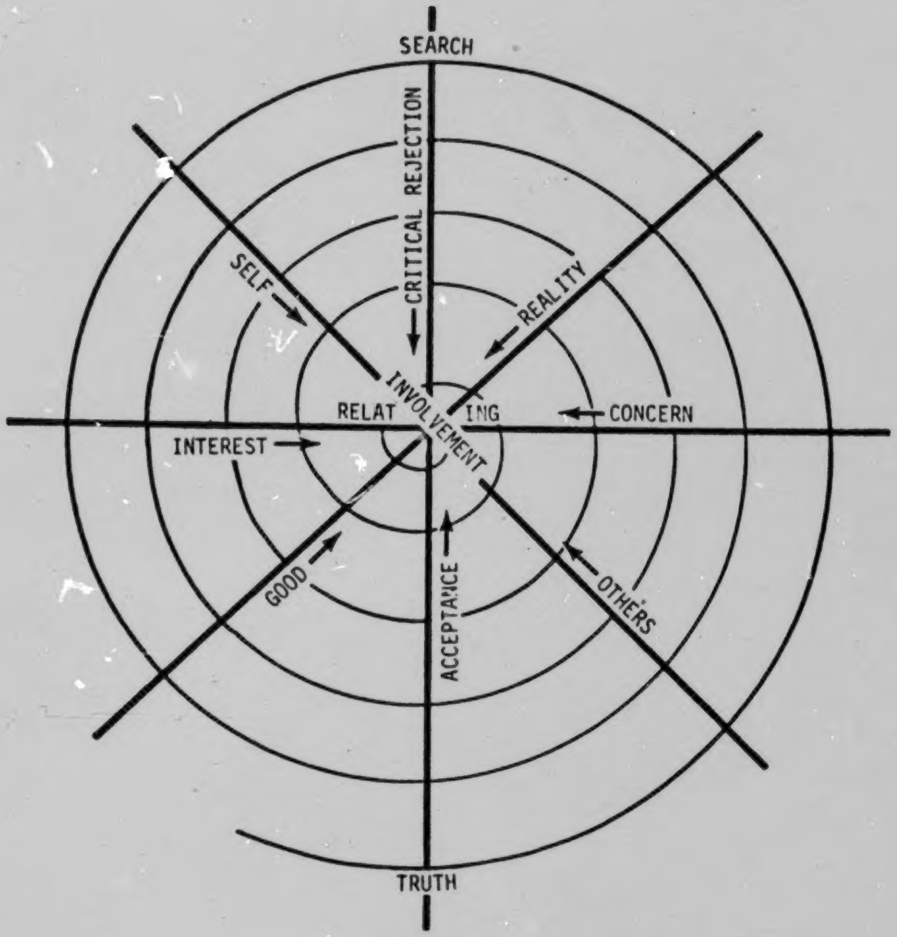
In spite of all of the Entities past and present struggles to survive it always seems easier to stop resisting and sink back to the oblivion of Random Non-Existence. -- And it is! That which is Born in Movement -- must use Movement to Live -- one can never stop -- Progress or Die (Randomize).

In the Searching into Self to know Self using one's basic Mechanism, the critical areas of "Good" (Stability) are exposed and exercised making possible Rejection of that which is not "wanted"; (Random ↔ Stasis). The knowing of Self is the greatest motivator for Searching out, comparing with and knowing Others; establishing a basic truth that makes Relating possible.

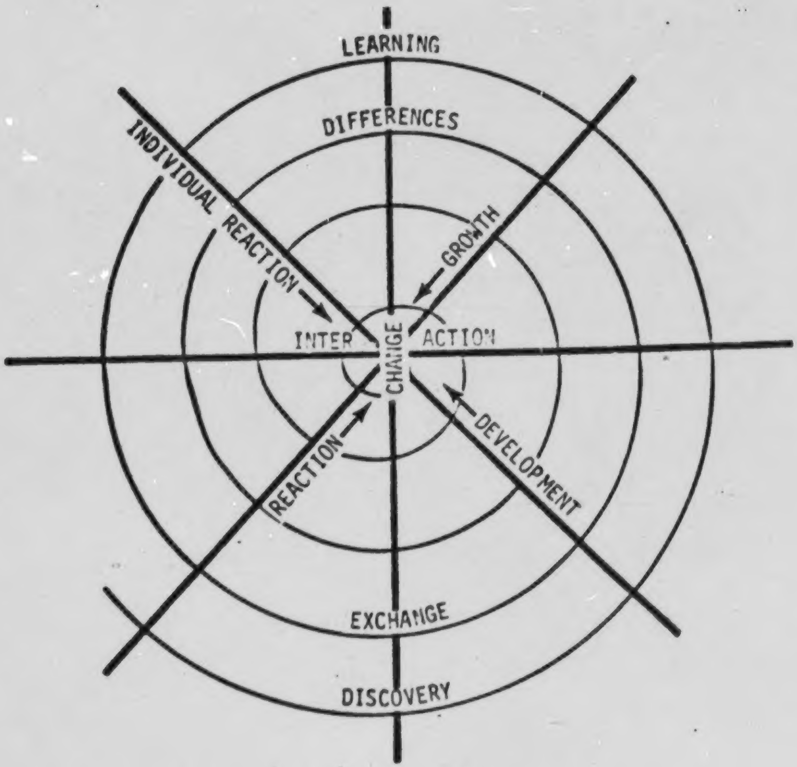
It would appear that, "as one Relates to Oneself one Relates to Others." Then it follows conversely that, "as one Relates to Others one Relates to Oneself -- in Truth (the variable consequences of the/any situation)."

Hopefully a more comprehensive expression of the ancient adage, "Know thyself -- and you will know others."

The Entity, no longer a Lone isolated Mechanism merely striving to survive, has discovered loneliness (knowledge of Self and Others), through his ability to exploit his Curiosity and Relate to himself and Others. In his Search for Truth he has discovered the difference between being Alone (State of Isolation) and Loneliness

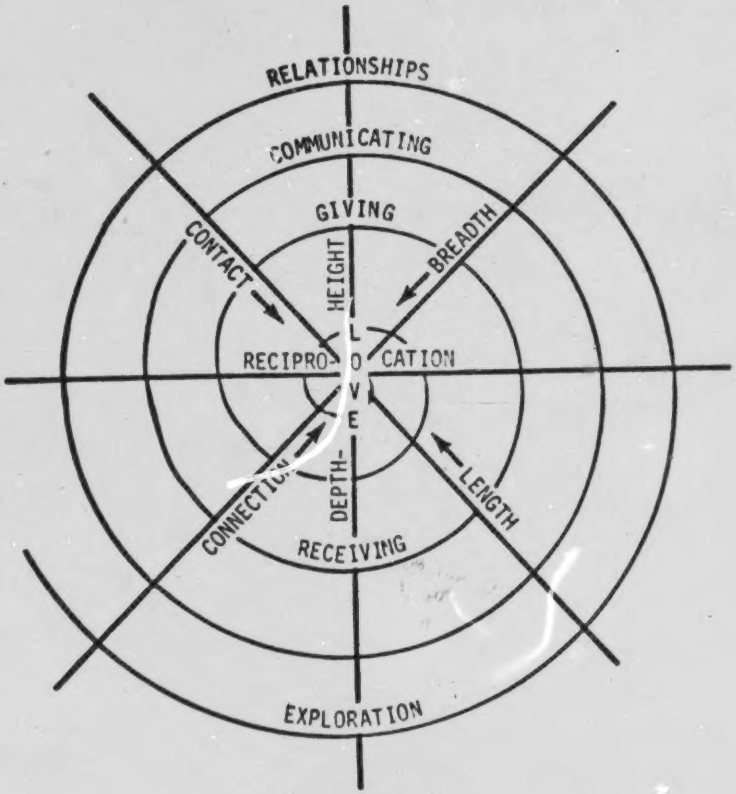

SEARCH
CRITICAL REJECTION
SELF
REALITY
RELAT
INVOLVEMENT
ING
CONCERN
INTEREST
GOOD
ACCEPTANCE
OTHERS
TRUTH

(knowledge of Self and Others). In looking for ways to erase his Aloneness (the painful memories of his past struggles) he acquired a greater Knowledge of Self and Others. His deepening Knowledge gave him more recognition of his differences and the realization of how all other Entities, no matter how similar, are very much different, unique, i.e., never identical. Although still very much subject to the Constant-Change -- he then dared to open himself to the differences in other Entities, again true to his Last he reverted back to his beginnings. He indiscriminately Pulled and Pushed and was either forcibly Pulled and Pushed back and/or varying degrees of Reaction up to no Resistance at all. Finding this Reaction unsatisfactory, he imposed his individual differences by Turning and Stretching without regard for others, preening himself and exhibiting his newly discovered differences. He was somewhat taken aback when he got a similar kind of Individual Reaction from others that seemed to say "What have you got that's so special; and besides what I have is better." At that point he either forgets it all and settles for Aloneness (a safe, secure, non-challenging -- isolated State) or the sweet scent of Discovery makes him Reach out and offer his differences as an Exchange, making possible a viable Interaction with others.


LEARNING
DIFFERENCES
INDIVIDUAL
REACTION
GROWTH
INTER
CHANGE
ACTION
REACTION
DEVELOPMENT
EXCHANGE
DISCOVERY

Change being trapped by the Discovery that the exchange of differences in a meaningful Interaction allows for and accepts Reaction and Individual Reaction as necessary ingredients and lends itself to a Growth and Development that leads to True Learning. Learning then becomes "Growth and Development in Change through Exchange of Differences."

The Entity, now being a Person of Substance, has altered his State to one of meaningful dimensionality. He is Logical. He is a Truth Seeker and a Learner. He is intensely Curious and has the Imagination to Search and Discover, Relate and express his differences and the capability to give of himself. But, to give of oneself, one must be able to responsibly communicate this giving so that one may be received and be returned to in like. The Mechanical preparation that the Entity, now a person, has received, as he gave his all through the various alterations of his spatialty now come to the fore. His conscious awareness limited only by his qualitative dimensionality make possible many Contacts. The degree that he can give of himself and is Open to receive, establish a viable framework of Connections; Connections which provide an arena for Reciprocal Relationships that give Length, Breadth and Depth to never-ending Explorations of Inner and Outer Universes. The mechanics of Contact-


RELATIONSHIPS
COMMUNICATING
GIVING
CONTACT
BREADTH
HEIGHT
L
O
V
E
RECIPRO-
CATION
CONNECTION
DEPTH-
LENGTH
RECEIVING
EXPLORATION

Connection-Reciprocation is Love, regardless of what kind of prefix is attached to Love -- whether it be Romantic, or Sentimental, Concupiscent or Divine, Maternal, Paternal, or Fraternal. Unless this inherent mechanical process is manifest there is no genuine relationship -- merely some kind of association (Random ↔ Stasis).

The proving in his efforts to Love and Communicate that Love, made sense out of non-sense. Reciprocal Relationships gave birth to Universal Symbols that were meaningful abstractions of viable Interactions. The Mechanics of Love, the Forge of Sign and Symbol, solidify Stability through Language. Love, the universal means of Communicating -- now the Core -- the Axis -- the Vortex -- the Fulcrum for Stability and the viable foundation for possible Humanness and future Human Relations.

The Journey is long and hard, seemingly everlasting and never-ending -- And it is. But in our lexicon it is impossible to Found a Stable Identity, so that we can begin to become Human, any other way or place, unless we can bring our Universe -- all of it -- with us. This, our heritage, is our Space/Time Universe -- we exist in it -- we live in it -- we are part of it -- we are a product of it -- we are it. Subject to all its fancies and foibles, its "Good" and its "Errors" -- from Macro to Micro -- this is our Arena. Our problem is to have the Freedom to Choose a Transparent Reality that is Rational and Open for Constructive Good. Our problem is to integrate our dimensions and recognize the synonimity and concommitancy of Logic-Relating-Learning-and Love; and know that one of these -- Alone -- cannot function as such without the others. There is no evidence in the whole history of Man that can viably demonstrate to the contrary.

Just as Curiosity is meaningless without Search, Exploration and Discovery (or any other distribution of each), so is Dance that is not also the expression of Drama and Song meaningless. An Identity, in order to be an expression of a True Self, must be a product of a stable integration of all Man's Structure/Function. Our problem is that we deny our heritage and all that it has taught us. Our problem is that we are looking for the "easy way" and are afraid of Problem -- even though Life is Problem. -- Solving and Mastering Problem (Life) is the greatest challenge of all.

Competitive Altercation is synonymous with the "easy way out" -- a denial of True Identity and the Fostering of Isolation.

Building False Identities to hide our lacks and to camouflage our growing instability has increased our Competitive Altercations, making of Movement a "Fight for Life" rather than a "Quest for Life." We should be able to make relationships -- to express our differences -- share an arena in common -- so as to merge our qualities and emerge a better, more productive and stable individual. A Healthy individual, one who can give all of himself in a Continuum of Exchange and Sharing in an Arena of Courage-Truth-Love-Friendship-Fulfillment-Peace-Beauty-and-Happiness the Inherent Universal Symbols of Humanness. The way seems clear. It took forever to prepare and an eternity to achieve not in Heaven (whatever that is) but right here on earth, the womb of our birth struggles. Oh! the womder of this most magnificent challenge. -- If only we are not afraid to live and die.

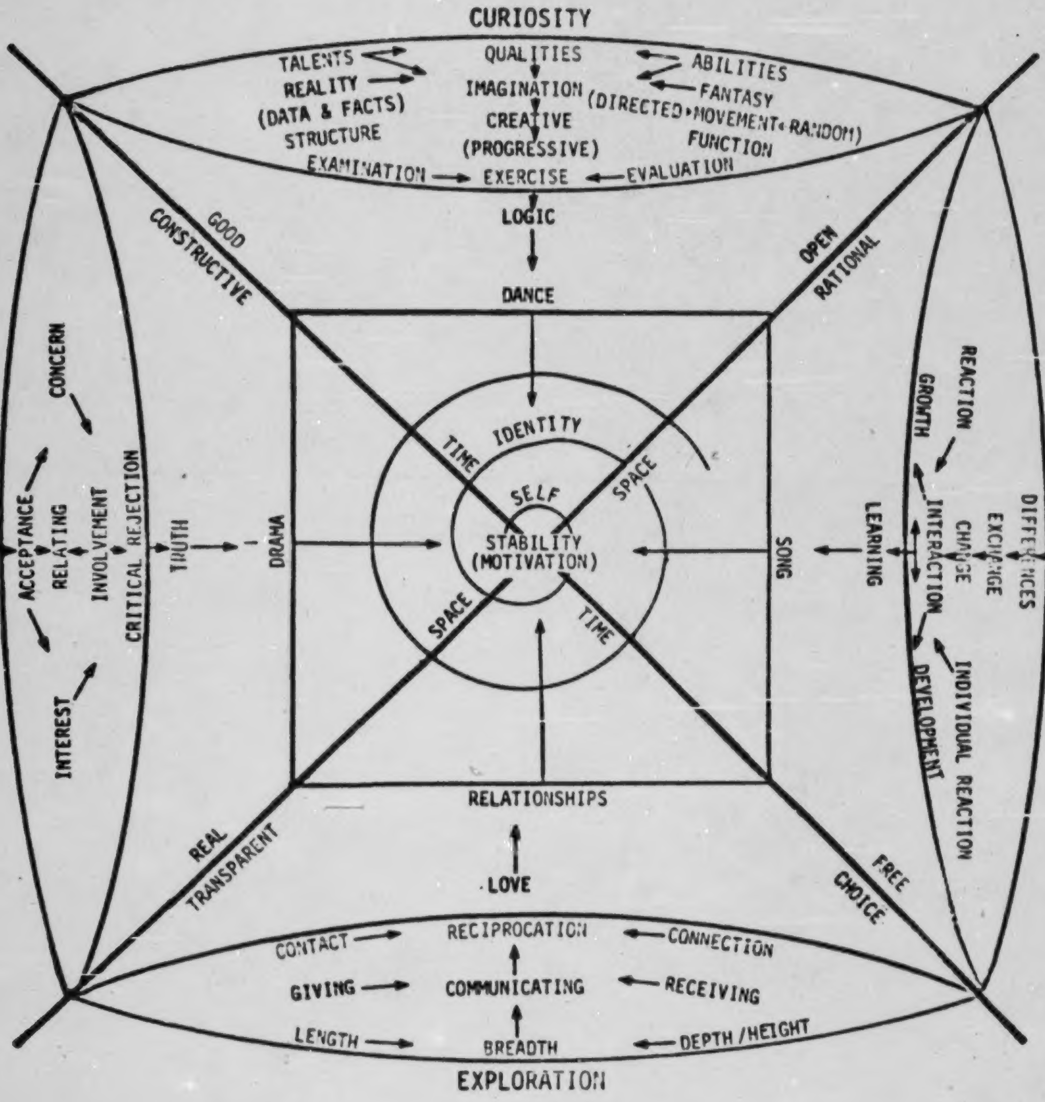
Knowing that we have the tools ("inherent wanting") to face and master Ourselves and the Unknown --

-- That Wonderful Unknown --
-- It gives the meaning to Life.

With due deference to the established institutions, we at the Rehabilitation Center have organized (in 1965) an institute called IMASPA: The Institute for Motivating Academic, Social and Political Achievement. What's in a name? We at the Center dealing daily with the problems of the individual (in all his dimensions), his personal difficulties (Physical and Psychological); his role in society; his adjustments and maladjustment; his

INTER - RELATION - SHIPS

(FOUNDATIONS OF HUMANNESS)
CREATIVE ALTERATION
VS
COMPETITIVE ALTERCATIONS



instabilities and security fixations, his needs, likes and wants and sundry, ad infinitum, were made aware of some vital Facts. Namely, the Political (Order of Responsible Roles) institutions and the Academic (Organization of and the preparation and training for these roles) were of Primary importance in the Social Milieu (the Arena of Interaction and Cross-fertilization). Deeply concerned with the Growth and Development of the individual and the Collectivity; we organized IMASPA as a research arm of the Rehabilitation Center, to develop a Humanistic (whole) Philosophy and training program to help achieve individual and Collective Stability aimed towards more viable and meaningful Human Relations. We believe we have our foot in the door. The following is a training program based on our Philosophy to be tested in K-12 over a five month period to establish levels of achievement -- examine our findings and re-evaluate our program, then make recommendations and plans for the future.

Our thrust is to establish a stable viable Framework (Good) for/of Whole Man, to know himself and others and through self and others progressively Understand self and others. We posit that the Creative Human is a product of this kind of interrelationship and can achieve Freedom (Choiceful Responsibility-Mastery of Self and Environment) through the constructive, integrative interaction of his Logical (Exercise)-Relating-Learning-Loving Mechanism in a Universe of Movement. We further posit that there is a continuum within this Mechanism that is synonymous in all of Man's dimensions. A Stable manifestation of this Mechanism allows for maximal efficiency with minimal effort and lends itself to countless alternatives -- a critically constructive examination -- and evaluation of self, others and environment -- progressively constructive alterations of self, others and environment -- and a critically viable Framework of Action in a Metauniverse of Survival.

We then postulate that this continuum makes linear operationalism impossible and makes integrated focus mandatory in Human Relations.

We are not concerned with the Symptom-Syndromes of observed Phenomena nor with psychopathic/sociopathic categories. It has been evident that the same causes can have different symptoms (observed Phenomena) in different individuals and that different causes have been found to have the same effect on the same individuals. Nor are we striving to classify, categorize and label all the faults, failures, frauds and lacks in the person or the environment. It is our contention that the answer to The Problem is within the individual -- "if" -- he is a Stable individual who is a product of a "Good Group."

On Group

The much bandied about, highly touted, but neither practiced nor found "group" (those, they, them, we, us), does not in Truth exist, except as a dream in man's essence. "Group" is neither the particular nor the General. Because at the core of Man's essence is the overwhelming desire to establish a fulcrum for contacts, connections and reciprocations out of which greater man can emerge as a symbol of humanity.

This directed progression of emerging man is man the individual -- individual by virtue of being the product of a "good group." In spite of Man's burgeoning immersion in destruction, fragmentation, compartmentalization, incompletions and dissolution, a vision of humanness survives -- a vision that symbolizes man as the Courageous Searcher of Truth; Man the Lover and Friend capable of Fulfillment; Man the seeker of Peace and Beauty, and dispensor of Happiness. All this is subject to the degree of cross-fertilization within a viable "good group." Group is indiscriminately used to indicate any gathering, collectivity, aggregate, team, mob or crowd of two or more objects and/or subjects within a proximal environment. However, since man has inherited the capacity to exchange and share (all of which is impossible without a viable level of cross-fertilization) he is a pretender to the Kingdom of Humanity for which the "good group" is the basic common denominator. A "good group" is also the basic causality and the progenitor of the relating mechanism for the progressive examination and evaluation of overcoming the obstacle of living -- the Mechanism making it possible for every man to be a King and every woman a Queen -- the individual product -- symbolic of the "Good Group."*

What we would like to do is present an outline of a Training Program (based on the above Philosophy) delineating and utilizing the four areas of Logic (Exercise)-Relating-Learning-Loving. Train the selected teacher-subjects in the use of these concepts in an organized (IMASPA) simulated classroom situation.

We believe that when one is a Logical, Relating, Learning, Loving and Stable Individual he is in the best possible position to know himself and others; and by exercising, exchanging and sharing this knowledge he can engender this in others and be instrumental in preparing the way for understanding of self and others, Founding and building the "Good Group."

It would seem that (throughout history and pre-history) just as we have been preoccupied with wars and

*Royson, Harry A., "On Group," IMASPA Journal, 1972 destruction -- we also have been similarly occupied with wrongs, errors, faults and lacks. I wonder (in this seemingly endless altercation and proving) how often has someone raised the question -- by what "Criteria" does one "judge" (and we do) what is "Good"?

In a Universe of destruction (instability) how can one know what is constructive or stable?

In the world of Man's existence when has war cured/stopped war?

Is there one instance in Man's existence in which "fighting" has truly brought "Good" to the "Victor" and/or the "Vanquished"?

How had civilization's industrial and technological achievement contributed to Human Relations?

How have our primary and secondary institutions served us -- By What Criteria? Etc. . . . etc. . . . etc.?

Our concern is with the Academic institutions as an arena for preparation and the testing of what we believe is a viable and constructive Philosophy of "Good". To try to establish meaningful "Criteria", to help Question the overwhelming escalation of doubt, fright and chaos while searching for the "Good" in Self and Others.

The teacher is the most important person in our Society. Paradoxically, everyone is a Teacher. It seems reasonable that Academia (the arena of Professional

Teachers) would assume its responsibility -- that of "Preparation for Living" towards a Human Society.

Proliferation and complexity of Language is Man's attempt to explain the paradox of synoymity/differentiation and inherent simplicity of all action in Space/Time. (Linear -- Multi-Linear.) All things (inanimate -- animate) are Similar (Some kind of Life-Form created in/through T=S/S=T) having the same causality. In attempting to communicate (explain and clarify their difference) Language (Sign and Symbol) emerged and where simplicity (wholeness and stability) remained, Language was direct and meaningful. However, when fragmentalization and over-specialization took precedence of "Being" (Wholeness and Stability) and infected the "Framework of Being" with the "Plague" that can be aptly called the "Rot of Nonsence Syllables", this became a poor substitute for meaningful Language -- Leaving less and less for Imagination and Creative expression and more and more to empty words. Words, the various combinations of which seem to make "words" drive "wedges of separation" within ourselves and from ourselves -- engendering universes of misunderstanding -- denying our basic heritage of Unity-Identity-Humanness-and Creativity.

As potentially intelligent people who are trapped in a web of words (nonsense syllables) it is understandable that, in our attempts to make sense out of nonsense, Linear Operationalism becomes the Modus Operandi of our existence. It would appear that giving as little of ourselves as possible in any/the situation is the "easy way." And, it is the "easy way out" as clearly demonstrated by our highly competitive dog-eat-dog, non-relational, unloving, "what's in it for me," "couldn't care less," complacent Isolates, that unfortunately are the majority peopling Society. We say potentially intelligent on the presumption that only Human Beings are truly intelligent. Then it follows that as a Human: one must be a whole person who has a body that moves -- is a Social Being who relates -- an intelligent, sensitive individual who is critically aware -- and one who does not posit that romanticism, gooey sentimentalism, religious fanaticism, etc., is Love. But, how does he present himself in everyday life or for that matter to himself? Does he, as Sociologist Erving Goffman, role theory exponent suggests, "change his hat with every role he plays"? The closet gets pretty crowded until, after a while, one hat looks very much like the other until each Role has the "deafening echo of burgeoning emptiness" and the "no-sense of diverging separateness."

Just as being Human is a whole expression of Man regardless of what role one plays, so does Language, the symbolic expression of Man's Genius, have to be a Whole expression of Man in order to have meaning and Truth. For example, What Meaning or Truth would the Language of the Body, the Mind, the Spirit or the Soul have isolated from each other? And isn't this (isolation and separation) one of the major practices of our entrenched institutions or just simply everybody?

Isn't it a miracle that a simple little word can be made to symbolize so much wonderment? Universes of Movement, Time and Space, converging and dispersing, giving birth to unending varieties and combinations of known and unknown mysteries to explore and discover, stimulating the desire and curiosity to search in all possible directions. To Find and Found new Universes; to be part of the Birth and Rebirth of New knowledge and growing Understanding. Then to realize that the Structuring of Time and Space gave birth to Man -- Man who has the inherent right to create new Universes by the simple abstraction of symbols of Meaningful Truth. Magic Symbols that can master Movement and Free Man to recreate himself or journey beyond the Stars.

The model we have constructed is a simple construct of "Magic Symbols" that have a direct vertical and horizontal interrelationship. It is our attempt to structure movement so that one can have a Stable Foundation for expressing himself wholly as a Logical, Relating, Learning, Loving Individual. Not as one with a closet full of Hats, but as one who can focus (all of himself) in any role or situation as a Self, with a Stable Identity. Giving Himself as a curious, searching, exploring, discovering, Individual, whose limitations are his own basic abilities. An Individual who is not afraid of the isolation and dispersement of "aloneness" and non-communication because he has mastered the "Universe of Loneliness" -- The "Gateway to Humanness" -- Freedom.

THE PROGRESSIVE EXAMINATION AND EVALUATION OF HOW TO OVERCOME THE/ANY OBSTACLE IN A SYMBOLIC UNIVERSE OF MOVEMENT

	Physiological	**Sociological**	**Psychological**	**Intuitive**	
Logic (Exercise)	Flexion/Extension	Acceptance	Nature	Pull/Push	Loving
	Elevation/Depression	Interest	Quality	Turn	
	Abduction/Adduction	Concern	Quantity	Stretch	
	Rotation/Circumduction	Involvement/Critical Rejection	Core/Scope	Reach	
	Abilities	Talents	Capabilities	Curiosity	
	Logic	**Relating**	**Learning**	**Loving**	
	Power	Mind	Will	(Directed) Energy	Learning
Relating	Elasticity	Body	Reason	Insight	
	Extensibility	Spirit	Thought	Hindsight	
	Flexibility	Soul	Potential	Foresight	
	Reality	Synthesis	Fantasy	Search	
	Logic	**Relating**	**Learning**	**Loving**	
Learning	Reaction	Faith	Gross Sensorium	Emotion	Relating
	Interaction	Hope	Perception	Observation	
	Individual Reaction	Belief	Cognition	Recognition	
	Change	Exchange	Difference	Discovery	
	Be	Become	Becoming	Being	
	Logic	**Relating**	**Learning**	**Loving**	
Loving	Contact	Reciprocation	Connection	Equilibrium	Logic/Exercise
	Want	Like	Need	Exploration	
	Length	Breadth	Depth	Imagination	
	Pain	Feeling	Fear	Desire	
	Dance	Drama	Song	Integration	
	Strength	**Artistry**	**Intelligence**	**Empathy**	

APPENDIX 16

Interim Report -- September 1974

Maxi II Practicum

Interim Report

The Utilization of a Core Training Program and Projected Guide To Prepare and To Train K-12 Teachers Towards a Humanistic Philosophy of Education

Harry A. Royson
New York Cluster
David A. Seeley, Coordinator

Maxi-II Practicum
September 1974

Maxi-Practicum II

Interim Report

The Utilization of a Core Training Program and Projected Guide To Prepare and to Train K-12 Teachers Towards a Humanistic Philosophy of Education

Harry A. Royson
New York Cluster

Introduction

It was proposed to write a guide which would detail a humanistic philosophy of education. This guide would be utilized in a 12-week training program for experienced K-12 teachers being selected from a population of teacher volunteers. Following such a training program with its theoretical base in the guide, and composed of discussion, workshops, and simulated classrooms, trained teachers would return to their classrooms and put into operation the theory and techniques acquired during the training program. During the Fall 1974-5 semester, evaluation of teacher performance would be done by observation by qualified individuals, self evaluation by teachers, and evaluation of teachers by their students.

The entire practicum was to be carried out under the auspices and using the staff of IMASPA--Institute for Motivating Academic, Social and Political Achievement--a group of educators and psychologists who have long been involved in human relations training and its application in the field of education. Practicum participant, Harry A. Royson, is the Director of IMASPA.

INTERIM REPORT

I. Guide to Humanistic Philosophy of Education

Drawing on the many research projects, both theoretical and empirical, completed by IMASPA in the field of education, human relations, group dynamics, and role playing and taking, a guide to a humanistic philosophy of education was written

II. Acquiring and Sensitizing a Project Population of Volunteer Teachers

From April 1, 1974 through May 10, 1974, letters were forwarded from IMASPA to various school systems in New Jersey, Nassau, Long Island, and to schools in Manhattan and Queens Counties. Such letters briefly detailed the proposed teacher training program and the need for it, and called for volunteers to participate at no cost to themselves. All schools chosen to receive letters of invitation had had previous liason with the IMASPA organization either on a consultation or group experience basis.

III. Selection and Notification of Teacher Participants

From approximately May 15 through May 25, 1974, responses (from volunteering teachers) to the IMASPA invitational letter were read and evaluated by the Director and staff. The most likely candidates were interviewed personally or by telephone to determine committment to completion of training program and to using the philosophy and methods acquired in the program. Besides personal qualifications, candidates were selected as to grade taught and location of school as to get a representative spread in the project population.

Twelve candidates were chosen: 9 females and 3 males representing grades K though 12. The candidates were notifed via mail of their selection.

A. General Meeting

It was ascertained that all participants and necessary IMASPA staff could attend a "getting-to-know-you" meeting at The Rehabilitation Center on Friday, May 31, 1974. This was an informal meeting with refreshments so that participants and staff could meet and the project be discussed in greater detail.

Much of this information had been disseminated previously in the screening phone calls and interviews made by the staff. A list of recommended readings (see proposal) was distributed at this meeting. Also, the roster of IMASPA observers for the project were introduced. Following is a complete chart noting names of participants, their schools/systems, and grade (and/or subject taught), and the IMASPA specialist (plus his/her qualification) who would be observing them:

Teacher	School System	Grade/Subject	IMASPA Observer
J W	Manhattan, N.Y.	K	Rita Kris, M.A. Psychologist The Rehabilita- Center, ABD
J C	Manhattan, N.Y.	Biology: grades 11-12	
D R	Nassau, L.I.	General Science 8	Jacqueline Lofa M.A., Instructo Queens College, ABD
S S	Queens, N.Y.	1	
S E	N.J.	2	Gwen Neser, Ph.D Professor, Monmouth Colleg
K B	N.J.	5	
S S	N.J.	3	
J P	N.J.	Music: 10	
S C	N.J.	7	Norman Palmer, M.A. Career Guidance Director, Red Bank, N.J. School system
T I	N.J.	9	
B L	N.J.	Art: 6	
A W	N.J.	4	

A List of participants and staff adresses and phone numbers were distributed at this meeting and all individuals involved were encouraged to keep in frequent personal contact with each other and to seek answers to any questions as they arose.

IV. Independent Observers

A general meeting was held with the independent practicum observers who are listed below (see proposal for their qualifications). All three expressed interest in the project for its possibilities as to future educational theory and technique. Since the training program took place during the summer, none of the observers would have any difficulty in regularly observing the project's progress.

1. William H. Atkins, Ed.D.
   Professor of Education
   Monmouth College
2. Ronald Lofaro, M.A., M.S., ABD
   Assistant Professor
   Queens College
3. Richard Daynard, M.A., L.L.D., ABD
   Professor
   Northeastern University

V. Core Training Program

The core training program proceeded on schedule and "without a hitch"--or at least any major ones. The small unanticipated problems which developed were:

A. Transportation to New York for the New Jersey residents. This was solved among the participants themselves by forming a car pool and rotating drivers and cars on an equitable basis.

B. It had to be explained that open discussions of theory and human relations were not intended to be arenas for individual or group therapy. The problems to be solved were problems in education and not those born of individual emotional dysfunction.

There were also some unanticipated but welcome outcomes of the training program:

A. All participants in the exercise program experienced and expressed pride in physical accomplishment, new or renewed self-confidence in their physical image, increased powers of concentration, and greater physical and emotional stamina.

B. The twelve participants developed a constructive camaraderie which took the form of mutual support and encouragement and minimal levels of intra-group competition.

The guide itself proved a workable text and was viably supported by the recommended readings. Several suggestions offered by participants will be incorporated into the guide.

VI. Workshops

This part of the training program was completed on schedule and its success far surpassed our expectations. The technique of simulated classrooms in order to provide practical workshop experience proved effective, comfortable and stimulating for the teachers. They enjoyed the opportunity to experiment with various classroom settings. The independent observers proved valuable in this area of this program offering worthwhile suggestions and guidance to both IMASPA and the teacher participants. As of August 31, 1974 this part of the practicum was completed.

VII. Conclusion

As of this writing, our teacher participants have just returned to their classrooms and will shortly experience their first IMASPA observation. The training program closed with a general meeting and party, plus individual meetings between each teacher, the Director and the teacher's IMASPA observer.

VIII. Change in Practicum Design

At the closing meeting, teacher-participants requested monthly meetings during the Fall 1974-5 semester for themselves, the IMASPA staff, observers, and the Director. This was adopted and arrangements made to hold these meetings in private homes in New Jersey and Long Island, and at The Rehabilitation Center.

APPENDIX 17

Interim Report -- February 1975

Maxi II Practicum

Interim Report # 2

The Utilization of a Core Training Program and Projected Guide To Prepare and To Train K-12 Teachers Towards a Humanistic Philosophy of Education

Harry A. Royson
New York Cluster
David A. Seeley, Coordinator

Maxi II Practicum
February 1975

Introduction

The last interim report for this practicum (Maxi II) detailed the progress of the initial coordination of the practicum, the preparation of site and IMASPA staff, the selection and sensitizing of the practicum population. This population was comprised of 12 teachers from the New York/New Jersey area and representing grades K through 12. The report also described the results and problems of the 12-week summer training program for the practicum's population in which teachers were trained via lectures, practical workshops, and simulated classroom experience in the humanistic philosophy of education developed by IMASPA. The trained teachers then returned to their classrooms in September 1974 committed to utilize the philosophy and techniques they had acquired during the summer program run at the Rehabilitation Center in New York City and directed by this participant.

During the five months of practical use of the IMASPA philosophy and techniques, the trained teachers were:

1. Observed weekly by IMASPA observers
2. Completed weekly self-evaluation checklists detailing their own classroom behavior
3. Were evaluated monthly by their own students via checklists
4. Attended weekly observation conferences with their IMASPA observer
5. Were observed at intervals by the qualified Practicum observers

At this juncture, the period of practical application of the Summer Workshop experience is over. This practicum participant is in the process of collating, tabulating and analyzing the data which is now in the forms of evaluation charts (completed by observers, teachers, and students) and IMASPA observer's reports.

Classroom Experience

Coordination and conduction of the regular weekly observation of and conferences with trained teachers by the IMASPA staff presented few if any problems. Much previous thought had been given and planning done concerning physical convenience and other professional commitments of all involved. During this time no logistic problem presented itself.

Matters of concern which did arise included:

1. The need of the trained teachers for support from the IMASPA staff.

   This need was discerned by early October and after a meeting of IMASPA staff and this participant it was decided to add this element of support and encouragement to the teacher's weekly conference with the IMASPA observer.

2. The need of trained teachers for an area in which to share their experience.

   More than half of the trained teachers asked for some sort of regular meetings with the whole practicum population in which they could talk freely of their classroom experiences. This participant decided to set up such meetings every two weeks and rotate the location of the meetings for convenience of all concerned. Meetings were held at private residences and often took the form of a quasi-social occation where commitments to the program were renewed, experiences shared, suggestions offered.

3. The need of the trained teachers to provide independent study experience for their students.

   It was found that students in grades 7 through 12 were so highly motivated by the classroom experience that they were asking for direction in terms of independent study projects of their own devising. J C in particular, had this fortunate result with her students — youngsters from the educationally and socially disadvantaged area of East Harlem, New York. Teachers requiring such aid, were directed to literature, resource materials, and resource persons which could provide the information they needed. A project arising out of J. C's. biology classes was the construction and maintenance of a greenhouse by several students.

   Several other trained teachers visited J. C's classroom. J. R's. students, with much help from their parents. presented a gallery showing of their artistic representations and interpretations of their community.

Several of B. L's. art students involved themselves in learning the techniques of working in stained glass. IMASPA put B. L. in contact with a New Jersey craftsman trained in this genre who was willing to lend his time and effort without cost. Several of S. E's. students wished to be allowed to compose songs concerning some of the subject matter they were assigned. S. E. more than adequately provided her own resources for this project. Being a talented musician, she set up an after-classtime workshop and worked herself with these students. S. S's. class filmed several short movies, one dealing with an aspect of earth science (volcanic eruptions), another dealing with the muscles of the human body (How Our Body Moves), and one imaginatively showing color relationship.

Tabulation of Data

A. Observations by IMASPA Specialists

IMASPA observers completed weekly checklists for each of the 12 teachers comprising the practicum population. Each checklist was divided into four types of general teaching behavior of five specific types of teaching behavior. Tabulation consisted of counting the frequency of teaching behavior whether positive or negative. This resulted in simple frequency distributions which were graphed to show monthly profiles. It has been noted at this early stage that the highest frequencies of positive teacher behavior occured at the beginning and end of the classroom period of the practicum.

B. Teachers' Self-Evaluation Checklists

Each teacher in the practicum population completed a weekly self-evaluation checklist of their teaching behavior. These checklists specified positive and negative behaviors, but were not noted or separated in any way as such on the form. Tabulation consisted of counting the frequency of positive or negative behavior as noted by teachers, the results being simply frequency distributions which can be graphed to show monthly profiles.

C. Observation Conference Checklists

Early in the process of tabulating these data, it was noted that they would duplicate quite precisely the data provided by the IMASPA observer checklists. As a result, they will be omitted from the final practicum report.

D. Student Evaluations of Teachers

This technique resulted in voluminous data which this participant is still in the process of organizing, tabulating and analyzing. Every student (who was old enough) of each teacher in the practicum population completed an evaluation of his/her teacher every month. This resulted in five teacher evaluations per student for each teacher. These data are being tabulated via frequency counts. The resulting graphed profiles will be integrated so as to offer the data in a form both managable by this participant and readable by Nova.

E. Qualitative Reports By IMASPA Observers

The IMASPA observers are in the process of writing letters which will qualitatively detail both their perceptions of and experiences in the program. Those letters/reports which have been received at this date generally reflect that letter from Ms. Jacqueline Lofaro, Instructor at Queens College quoted below:

> "In summary, I'd like to note the atmospheres of enthusiasm and involvement by teachers J.R. and D.R and their respective students. Both R and R were consistently at ease with their students and obviously liked their students, showing their concern for them. Their students felt this concern and reciprocated it. As a result, classroom atmosphere was quite open with students calling out relevant ideas and questions. The total result was a stimulating mix of minds learning from each other."

Solution of Personnel Problem

During early September, S. S. , first grade teacher from Queens, New York, was forced to resign from practicum participation due to pressing personal problems. The IMASPA staff had been aware of the tenuousness of her position during much of the Summer Workshop experience. All of us, including S. S. , hoped that matters would work out. Unfortunately, they did not. Because of our awareness of the chance that . S could not complete the practicum project with us, we had trained a backup teacher for replacement purposes. The replacement was Ms. J. R. , first grade teacher from Queens, New York. J. R. took part in the Summer Workshop experience when she was observed and evaluated (by Ms. Lofaro) as the other eleven trained teachers. We were sorry to lose so talented a teacher as S. S. and hope that she can take part in our future research.

BIBLIOGRAPHY

BIBLIOGRAPHY

At the onset of the thus Maxi II Practicum, the director, Harry A. Royson, set about culling out from the Rehabilitation Center's library a collection of references that would be germane to the immediate use for any of the participants in the practicum (teacher/participants, observers and the director). The following is a list of all the references made available and used by the participants and most certainly by the director. All other references used and not included in the appendix are part of the background and expertise of Royson and are not included in the bibliography listed.

BIBLIOGRAPHY

COMMUNICATIONS

Berlo, David K., The Process of Communications. New York: Holt, Rinehart & Winston, Inc., 1960.

Bormann, Ernest G. and Nancy C., Speech Communication - An Inter-personal Approach. New York: Harper & Row, 1972.

Cook, Walter A., Introduction to Tagmemic Analysis. New York: Holt, Rinehart & Winston, Inc., 1969.

Holmes, Douglas Ph.D., Holmes, Monica Bychowski Ph.D and Appignanesi, Lisa Ph.D. The Language of Trust. New York: Science House, Inc., 1971.

Scheflen, Albert E., How Behavior Means. New York: Jason Aronson, 1974.

EDUCATION

Allen, Paul M., ed., Education As An Art. New York: Rudolf Steiner Publications, 1970.

Berelson, Bernard and Steiner, Gary, Human Behavior Including a Teachers Manual. New York: Harcourt, Brace & World, Inc., 1967.

Blackington, Frank and Patterson, Robert, School, Society and Professional Education. New York: Holt, Rinehart & Winston, Inc. 1968.

Brown, George Isaac, Human Teaching for Human Learning. New York: The Viking Press, 1973.

Bruner, Jerome S., Toward a Theory of Instruction. Cambridge: Harvard University Press, M.A., 1966.

Buford, Thomas O., Toward a Philosophy of Education. New York: Holt, Rinehart & Winston, Inc., 1969.

Burkhart, Robert and Neil, Hugh, Identity and Teaching Learning. International Textbook Co., 1968.

Carkhuff, Robert R., The Art of Helping - An Introduction of Life Skills. Massachusetts: Human Resources Development Press, 1973.

Crain, Robert L., The Politics of School Desegregation. Chicago: Aldine Publishing Co., 1968.

Cremin, Lawrence A., The Transformation of the School. New York: Random House, 1961.

Crow, Lester D. and Alice, Readings in Human Learning. New York: David McKay Co., Inc., 1964.

Davis, Gary A. and Scott, Joseph A., Training Creative Thinking. New York: Holt, Rinehart and Winston, Inc., 1971.

deBono, Edward, Literal Thinking - Creativity Step by Step. New York: Harper & Row Publishers, 1970.

Dewey, Evelyn, New Schools For Old. New York: E. P. Dutton & Co., 1919.

Dewey, John, Art As Experience. New York: Minton, Balch & Co., 1934.

Dupont, Henry, ed., Educating Emotionally Disturbed Children. New York: Holt, Rinehart & Winston, Inc., 1969.

Dewey, John, Experience and Education. New York: The McMillan Co., 1938.

__________, Human Nature and Conduct. New York: Henry Holt & Co., 1922.

Fletcher, Scott, ed., Education, The Challenge Ahead. New York: W. W. Norton & Co., 1962.

Fisher, Seymour, Body Consciousness. New York: Jason Aronson, 1974.

Gagne, Robert M., The Conditions of Learning. New York: Holt, Rinehart & Winston, Inc., 1970.

Goodman, Paul, Compulsory Mis-Education and the Community of Scholars. New York: Random House, 1964.

Graves, F. P., History of Education Vols. I, II, III, From Before The Middle Ages to Modern Times.

Greene, Maxine, The Public School & The Private Vision. New York: Random House, 1965.

Highet, Gilbert, The Art of Teaching. New York: Vantage Books, 1950.

Hodnett, Edward, The Art of Problem Solving. New York: Harper & Row, 1955.

Hoffmann, Banesh, The Tyranny of Testing. New York: Collier Bools, 1964.

Hook, Sidney, Education for The Modern Man. New York: Dial Press, 1946.

Hopkins, L. Thomas, The Emerging Self. New York: Harper & Brothers, 1954.

Hunter, Elizabeth, Encounter in the Classroom. New York: Holt, Rinehart & Winston, Inc., 1972.

Illich, Ivan, De-schooling Society. New York: Harper & Row, 1971.

Inlow, Gail M., Education: Mirror and Agent of Change. New York: Holt, Rinehart & Winston, Inc., 1970.

Jensen, Arthur R., Educability & Group Differences. New York: Harper & Row, 1973.

Johnson, David W., The Social Psychology of Education. New York: Holt, Rinehart & Winston, Inc., 1970.

Jones, Richard M., Fantasy and Feeling in Education. New York: Harper & Row, 1970.

Koerner, James P., The Miseducation of American Teachers. Boston: Houghton Mifflin Co., 1963.

MacKenzie, Marlin, Toward A New Curriculum in Physical Education. New York: McGraw-Hill Book Co., 1969.

Meiklejohn, Alexander, Education Between Two Worlds. New York: Harper & Brothers Publishers, 1942.

Mitchell, Elmer D., Ph.D. and Mason, Bernard S., Ph.D. The Theory of Play. New York: A. S. Barnes & Co., 1948.

Mitler, Carroll H., Foundations of Guidance. New York: Harper Brothers, 1961.

Murrow, Casey & Lisa, Children Come First. American Heritage Press, 1972.

Nearing, Scott, A Making of a Radical. New York: Harper & Row, 1972.

Pines, Maya, Revolution in Learning - The Years From Birth to Six. New York: Harper & Row, 1966.

Postman, Neil, Language & Reality. New York: Holt, Rinehart & Winston, 1966.

Raup, R. Bruce, Benne, Kenneth D., Artelle, George E, and Smith, B. Othand, The Improvement of Practical Intelligence. New York: Harper Brothers, 1950.

Richmond, George, The Micro-Society School. New York: Harper & Row, 1973.

Rippa, S. Alexander, Education in A Free Society. New York: David McKay, Inc., 1967.

Ripple, Richard E., Readings in Learning and Human Abilities. New York: Harper & Row, 1971.

Rist, Ray C., ed., Restructuring American Education - Innovations and Alternatives. E. P. Dutton & Co., 1972, Transaction Books.

Sexton, Patricia C., School Policy and Issues In A Changing Society. Boston: Allyn and Bacon, Inc., 1971.

Silberman, Charles E., Crisis in the Classroom. New York: Random House, 1971.

Slavson, S. R., Creative Group Education. New York: Associate Press, 1948.

__________, Recreation and the Total Personality. New York: Association Press, 1948.

Tanruther, Edgar M., Clinical Experiences In Teaching for the Student Teacher of Intern. New York: Dodd, Mead & Co., 1967.

Thass-Thienemann, Theodore, The Interpretation of Language - Volume I - Understanding The Symbolic Meaning of Language. New York: Jason Aronson, Inc., 1973.

Thomas, George and Crescimbeni, Joseph, Individualizing Instruction In The Elementary School. New York: Random House, 1967.

Travers, John, Learning: Analysis and Application. New York: David McKay Co., Inc., 1965.

Weinstein, Gerald and Fantini, Mario D., Towards Humanistic Education - A Curriculum of Affect. New York: Praeger Publishers, 1970.

HISTORY

Childe, V. Gordon, Man Makes Himself - Man's Progress Through The Ages. The New American Library, Sept. 1951.

Cole, Michael, Gay, John, Glick, Joseph A. and Sharp, Donald W., The Cultural Context of Learning and Thinking. New York: Basic Books, 1971.

Easton, Stewart, The Western Heritage from the Early Times to Present. New York: Holt, Rinehart and Winston, Inc., 1970.

Hays, H. R., From Ape to Angel. New York: Alfred A. Knopf, 1958.

Hobsbaum, E. J., The Age of Revolution - 1789-1848. The New American Library, 1962.

Lawson, John Howard, The Hidden Heritage. New York: Citadel Press, 1950.

Montagu, Ashley, Human Heredity. Cleveland, Ohio: World Publishing Co., 1959.

HUMAN RELATIONS

Becker, Ernest, The Birth and Death of Meaning. New York: MacMillan Co., 1962.

Cottle, Thomas, The Abandoners. Boston: Little, Brown & Col, 1972.

Do-Dinh, Pierre, Confucius and Chinese Humanism. New York: Funk & Wagnalls, 1969.

Edman, Irwin, Arts and The Man - An Introduction to Aesthetics. New American Library, December, 1951.

Eibl-Eibesfeldt, Irenaus, Love and Hate - The Natural History of Behavior Patterns. New York: Holt, Rinehart & Winston, Inc., 1972.

Goldstein, Joseph, Freud, Anna and Solnit, Albert J., Beyond the Best Interests of the Child. London: Collier-MacMillan, 1973.

Gorelik, Mordecai, New Theatres for Old. Samuel French, 1972.

Hass, Hans, The Human Animal. New York: G. P. Putnam's Sons, 1970.

Lloyd-Jones, Ester, Barry, Ruth, and Wolf, Beverly, eds., Case Studies In Human Relationships in Secondary Schools. New York: Bureau of Publications, 1956.

__________, Case Studies In College Student-Staff Relationships. New York: 1956.

Melbin, Murray, Alone and With Others - A Grammar of Interpersonal Behavior. New York: Harper & Row, 1972.

Montagu, Ashley, Touching - The Human Significance of the Skin. New York: Harper & Row, 1972.

Packard, Vance, A Nation of Strangers. New York: David McKay Co., Inc., 1972.

Perry, Ralph Barton, One World in the Making. New York: A. A. Wyn, Publishing, 1945.

Reiser, Oliver L., The Integration of Human Knowledge. Boston: Porter Sargent, 1958.

Schneider, Isidor, The World of Love - Volume I - The Meaning of Love. New York: George Braziller, 1964.

__________, The World of Love - Volume II - The Experience of Love. New York: George Braziller, 1964.

Sorokin, Pitirim, The Ways and Power of Love - Types, Factors and Techniques of Mural Transormation. Boston: The Beacon Press, 1954.

Stoff, Sheldon and Schwartzbert, Herbert, The Human Encounter - Readings in Education. New York: Harper & Row, 1969.

Talbot, Toby, ed., The World of the Child - Clinical and Cultural Studies from Birth to Adolescence. New York: Jason Aronson, 1974.

Yaker, Henry, Osmond, Humphry and Cheek, Frances, eds., The Future of Time. New York: Doubleday & Co., Inc., 1971.

Argyris, Chris, "Role Playing in Action," New York State School of Industrial and Labor Relations, Bulletin No. 16, May, 1951.

Barron, Margaret E., "Role Practice in Interview Training," Sociatry, June, 1947.

Bassin, Alexander and Smith, Alexander B., "Group Therapy With Adult Offenders on Probation and Parole," Group Psychotherapy, March, 1959.

Bavelas, Alex, "Role Playing and Management Training," Sociatry, June, 1947.

Bowman, G. G., "Role Playing and the Development of Insight," Social Forces, February, 1949.

Bradford, Leland and Lippit, Ronald, "Role Playing in Supervisory Training," Personnel, Vol, 22, No. 6, 1946.

Bromberg, Walter and Franklin, G. H., "The Treatment of Sexual Deviates with Group Psychodrama," Group Psychotherapy, March, 1952.

Calhoun, Richard P., Role Playing in Problems in Personnel Administration. Harper, 1949.

Eliasberg, W. G., "Group Treatment of Homosexuals on Probation," Group Psychotherapy, December, 1954.

Eliasoph, Eugene, "Concepts and Techniques of Role Playing and Role Training Utilizing Psychodramatic Methods of Group Therapy with Adolescent Drug Addicts," Group Psychotherapy, December, 1955.

French, John R. P., "Role Playing as a Method of Training Foremen," Group Psychotherapy, Beacon House, 1946.

Grambs, Jean D., "Dynamics of Psychodrama in the Teaching Situation," Sociatry, December, 1947.

Haas, Robert B., Psychodrama and Sociodrama in American Education, Beacon House, 1949.

Haskell, Martin R., "Psychodramatic Role Training as Preparation for Release on Parole," Group Psychotherapy, March, 1957.

__________, "The Drug Addict and Group Psychotherapy - The Need for a New Approach," Group Psychotherapy, September, 1958.

__________, "Role Training and Job Placement: The Berkshire Farm After-Care Program," Group Psychotherapy, September, 1959.

__________ and Weeks, H. Ashley, "Role Training Applied to Inmates of a Correctional Institution," Journal of Criminology, Criminal Law and Police Science, January, 1960.

Heimback, Sylvia, "Role Playing as an Aid in Improving Reading Ability and Empathy," Group Psychotherapy, March, 1959.

Janis, J. A. and King, B. T., "The Influence of Role Playing on Opinion Change," Journal of Abnormal and Social Psychology, April, 1954.

Kay, Lillian W., "Role Playing as an Educational Method," Work with Youth, National Council of the YMCA, January, 1951.

Lippitt, Ronald, "The Psychodrama in Leadership Training," Sociometry, August, 1943.

Lippitt, Rosemary, "Psychodrama in the Home," Psychodrama Monograph, 22, 1947.

Maier, Norman R. F., Principles of Human Relations: Application to Management, Wiley, 1952.

Moreno, J. L., Psychodrama Vol. I, Beacon House, 1946.

__________ and Jennings, Helen H., "Spontaneity Training," Psychodrama Monograph 4, Beacon House, 1944.

__________, Who Shall Survive?, Beacon House, 1953.

Moreno, Zerka T., "A Survey of Psychodramatic Techniques," Group Psychotherapy, March, 1959.

Moody, Kenneth A., Role Playing as a Training Technique," The Journal of Industrial Training, January, 1953.

O'Donnell, Walter G., "Role Playing in Training and Management Development," Journal of American Society of Training Directors, March, 1954.

__________, "Role Playing as a Practical Training Technique," Personnel, November, 1952.

Schwebel, M., "Role Playing in Counselor Training," Personnel and Guidance Journal, December, 1953.

Speroff, B. J., "Empathy and Role-Reversal as Factors in Industrial Harmony," Journal of Social Psychology, February, 1953.

__________, "Rotational Role Playing Used to Develop Executives," Personnel Journal, June, 1954.

Wilkinson, Bryan and Myers, J. H., "What Good Are Role-Playing Techniques?" Advanced Management, May, 1954.

Zander, Alvin F., "Role Playing: A Technique for Training the Necessarily Dominating Leader," Sociatry, April, 1947.

MOVEMENT

Allport, Floyd H., Social Psychology. New York: Houghton Mifflin Co., 1924, reprinted: Johnson Reprinting Corp.

Allport, Gordon W. and Vernon Philip E., Studies in Expressive Movement. New York: The MacMillan Co., 1933.

Argyle, Michael, "Non-Verbal Communication in Human Social Interaction," Non-Verbal Communication, R. Hinde, ed., London: Royal Soci[illegible] and Cambridge University Press, forthcoming.

__________ and Dean, Janet, "Eye Contact, Distant and Affiliation," Sociometry 28, 1965.

__________, Slter, Veronica, Nicholson, Hilary, Williams, Marilyn and Burgess, Philip, "The Communication of Inferior and Superior Attitudes by Verbal and Non-Verbal Signals," British Journal of Social and Clinical Psychology 9, 1970.

Arnheim, Rudolf, "The Gestalt Theory of Expression," Psychological Review 56, 1949.

Aubert, Charles, The Art of Pantomime, Bronx, New York, Benjamin Bloom, 1970.

Bakan, Paul, "The Eyes Have It," Psychology Today 4, April, 1971.

Barlow, Wilfred, "Anxiety and Muscle Tension," Modern Trends in Psychosomatic Medicine, New York, 1955.

Bartienieff, Irmgard and Davis, Martha, "Effort-Shape Analysis of Movement: The Unity of Expression and Function," Unpublished monograph, Bronx, New York, Albert Einstein College of Medicine, 1965.

Bartienieff, Irmgard, Davis, Martha and Paulay, Forrestine, Four Adaptations of Effort Theory in Research and Teaching. New York: Dance Notation Bureau, forthcoming.

Bartienieff, Irmgard and Paulay, Forrestine, "Dance and Cultural Expression," Dance: An Art in Academe, New York: Teachers College Press, Columbia University, 1970.

Bastock, Margaret, Courtship: An Ethological Study. Chicago: Aldine Publishing Co., 1967.

Bayley, Nancy, "Comparisons of Mental and Motor Test Scores for Ages 1-15 Months by Sex, Birth Order, Race, Geographical Location and Education of Parents," Child Development 36, 1965.

Biegel, Hugo G., "The Influence of Body Position on Mental Processes," Journal of Clinical Psychology 8, 1952.

Bentley, William, Learning to Move and Moving to Learn. New York: Citation Press, 1970.

Birdwhistell, Ray L., "Communication Without Words," L'Aventure Humaine, Encyclopedie des Sciences de L'Homme, Vol. 5, Editions Kister, 1968.

__________, "Kinesics, Inter- and Intra-Channel Communication Research," Studies in Semiotics, Vol. 7, 1968.

__________, "Part I, Learning to be a Human Body," Kinesics and Context, 1970.

Blatz, William E. and Millichamp, Dorothy A., "The Development of Emotion in the Infant," University of Toronto Studies, Child Development Series 4, 1935.

Boas, Franziska, The Function of Dance in Human Society. N.p.: F. Boas, 1944.

Bruner, Jerome S. and Taguiri, Renato, "The Perception of People," Handbook of Social Psychology, Vol. 2, 1954.

Buhler, Charlotte, "The Social Behavior of Children," A Handbook of Child Psychology, 2nd Rev., Ed., Worcester, Mass. Clark University Press, 1933.

Bull, Nina, The Attitude Theory of Emotion. Nervous and Mental Disease Monographs, No. 81, 1951.

Byers, Paul and Buyers, Happie, "Nonverbal Communication and the Education of Children," Functions of Language in the Classroom, New York: Columbia University Teachers College Press, forthcoming.

Cannon, Walter, B., Bodily Changes in Pain, Hunger, Fear and Rage. New York: D. Appleton & Co., 1929.

Carrington, W. H. M., "The F. Matthias Alexander Technique: A Means of Understanding Man," Systematics 1, 1963.

Chapple, Eliot D. with the collaboration of Conrad M. Arensberg, "Measuring Human Relations: An Introduction to the Study of the Interaction of Individuals," Genetic Psychology Monographs 22, 1940.

Checkov, Michael, To the Actor: On the Technique of Acting. New York: Harper & Brothers, 1953.

Christiansen, Bjorn, *Thus Speaks the Body: Attempts Toward a Personology from the Point of View of Respiration and Postures*. Oslo, Norway: Institute for Social Research, 1963.

Corsini, Raymond J., *Roleplaying in Psychotherapy: A Manual*. Chicago: Aldine Publishing Co., 1966.

Cranach, Mario von, "The Role of Orienting Behavior in Human Interaction," *Behavior and Environment: The Use of Space by Animals and Men*, New York: Plenum Publishing Corporation, 1971.

Critchley, MacDonald, *The Language of Gesture*. London: Edward Arnold, 1939.

Darwin, Charles, *The Expression of the Emotions in Man and Animals*. New York: Philosophical Library, 1955.

Dell, Cecily, *A Primer for Movement Description: sing Effort-Shape and Supplementary Concepts*. New York: Dance Notation Bureau, 1970.

Deutsch, Felix, "Thus Speaks the Body: An Analysis of Postural Behavior," *Transactions of the New York Academy of Sciences* 12, 1949.

Dittman, Allen T., "The Relationship Between Body Movements and Moods in Interviews," *Journal of Consulting Psychology* 26, 1962.

Dorcy, Jean, *The Mime*. New York: Robert Speller & Sons, 1961.

Drew, Lillian Curtis, *Individual Gymnastics - A Handbook of Corrective and Remedial*. Philadelphia: Lea & Febiger, 1929.

Dunbar, Flanders, *Emotions and Bodily Changes: A Survey of Literature on Psychosomatic Interrelationships 1910-1953*. New York, Columbia University Press, 1954.

Duncan, Starkey, Jr., "Nonverbal Communication," *Psychological Bulletin* 72, 1969.

Ekman, Paul, "Communication through Nonverbal Behavior: A Source of Information About an Interpersonal Relationship," *Affect, Cognition and Personality*, New York: Springer Publishing Co., 1965.

Ellis, Havelock, "The Art of Dancing," The Dance Of Life, New York: Modern Library, 1929.

Fay, Temple, "The Origin of Human Movement," American Journal of Psychiatry III, 1955.

Feldman, Sandor S., Mannerisms of Speech and Gestures in Everyday Life. New York: International Universities Press, 1959.

Fine, Leon J., "Nonverbal Aspects of Psychodrama," Progress in Psychotherapy, Vol. 4, New York: Grune & Stratton, 1959.

Gesell, Arnold, "Reciprocal Interweaving in Neuromotor Development: A Principle of Spiral Organization Shown in the Patterning of Infant Behavior," Journal of Comparative Neurology 70, 1939.

Gerhardt, Lydia A., Moving and Knowing - The Young Child Orients Himself In Space. New York: Prentice Hall, 1973.

Goldstein, Kurt, The Organism: A Holistic Approach to Biology Derived from Pathological Data in Man. New York: American Book Company, 1939.

Graham, M. F., M.D., Prescription for Life. New York: David McKay Company, 1966.

Grotowski, Jerry, Towards a Poor Theatre. Holstebro, Denmark: Odin Teatrets Forlag, 1968.

Hall, Edward T., The Hidden Dimension. New York: Doubleday, 1966.

Hanna, Judith L., "African Dance as Education," Impulse: Annual of Contemporary Dance, 1965.

Harrison, Randall P., Nonverbal Communication. Englewood Cliffs, New Jersey: Prentice Hall, forthcoming.

__________, "Nonverbal Communication," Communications Handbook, Chicago: Rand McNally & Co., forthcoming.

Harrison, Wade, Lecrone, Harold, Temerlin, Maurice K. and Trousdale, William W., "The Effect of Music and Exercise Upon the Self-Help Skills of Non-Verbal Retardates," American Journal of Mental Deficiency 71, 1966.

Hewes, Gordon W., "The Antropology of Posture," Scientific American 196, February, 1957.

Honkavaara, Sylvia, "The Psychology of Expression," British Journal of Psychology: Monograph Supplements 32, 1961.

Hunt, Valerie, "The Biological Organization of Man to Move," Impulse: The Annual of Contemporary Dance, 1968.

__________, "Neuromuscular Structuring of Human Energy," Presented at the 45th Conference Program and in the Annual Report of the Western Society for Physical Education of College Women, 1970.

Jacobson, Edmund,"Progressive Relaxation: A Physiological and Clinical Investigation of Muscular States and Their Significance in Psychology and Medical Practice," University of Chicago Press, 1938.

__________, Biology of Emotions: New Understanding Derived from Biological Multidisciplinary Investigation: First Electrophysiological Measurements. Springfield, Illinois: Charles C. Thomas Publishing, 1967.

Jerstad, Luther G., Mani-Rimdu: Sherpa Dance-Drama. Seattle: University of Washington Press, 1969.

Jourard, Sidney M. and Rubin, Jane E., "Self-Disclosure and Touching: A Study of Two Modes of Interpersonal Encounter and Their Inter-Relation," Journal of Humanistic Psychology 8, 1968.

Kalish, Beth, "A Study of Nonverbal Interaction in the Classroom," unpublished paper, n.p., 1970.

Kendon, Adam, "The Role of Visible Behavior in the Organization of Social Interaction," Expressive Movement and Nonverbal Communication, Academic Press, forthcoming.

Kestenberg, Judith S., "The Role of Movement Patterns in Development: I Rhythms of Movement," Psychoanalytic Quarterly 34, 1965.

__________, "The Role of Movement Patterns in Development: II Flow of Tension and Effort," Psychoanalytic Quarterly 34, 1965.

Kestenberg, Judith S., "The Role of Movement Patterns in Development: III The Control of Shape," Psychoanalytic Quarterly 36, 1967.

__________, Marcus, Hershey, Robbins, Esther, Berlowe, J. and Buelte, A., "Development of the Young Child as Expressed through Bodily Movement: I," Journal of the American Psychoanalytic Association, in press.

Laban, Rudolf, The Mastery of Movement. London: MacDonald & Evans, 1960.

Mead, George H., Mind, Self and Society. Chicago: University of Chicago Press, 1934.

Metheny, Eleanor, Movement and Meaning. New York: McGraw-Hill Book Co., 1968.

Mishra, Rammurti S., Fundamentals of Yoga - A Handbook of Theory, Practice and Application. New York: The Julian Press, 1959.

Morris, Margaret, The Notation of Movement. London: Kegan, Paul, Trench, Trubner & Co., 1928.

North, Marion, Movement Education - Child Development Through Body Motion. New York: E. P. Dutton & Co., 1973.

Oxenford, Lyn, Design for Movement: A Textbook on Stage Movement. New York: Theatre Art Books, 1951.

Rolf, Ida P., "Structural Integration: Gravity, An Unexplored Factor in a More Human Use of Human Beings, Systematics I, 1963.

Rowen, Betty, Learning Through Movement. New York: Teachers College Press, Columbia University, 1963.

Scheflen, Albert E., "The Significance of Posture in Communication Systems," Psychiatry 27, 1964.

Selden, Samuel, The Stage in Action. Carbondale, Illinois: Southern Illinois University Press, 1941.

Selver, Charlotte, "Sensory Awareness and Total Functioning," General Semantics Bulletin 20-21, 1957.

Shawn, Ted, Every Little Movement: A Book About Francois Delsarte. New York: Dance Horizons, 1963.

Sommer, Robert, *Personal Space: The Behavioral Basis of Design*. Englewood Cliffs, New Jersey: Prentice-Hall, 1969.

__________, "Small Group Ecology," *Psychological Bulletin* 67, 1967.

Sorell, Walter, *The Dance Has Many Faces*. New York: Columbia University Press, 1966.

Sperry, Bessie, Ulrich, David N. and Staver, Nancy, "The Relation of Motility to Boys' Learning Problems," *American Journal of Orthopsychiatry* 28, 1958.

Spolin, Viola, *Improvisation for the Theater: A Handbook of Teaching and Directing Techniques*. Evanston, Illinois: Northwestern University Press, 1963.

Stanislavski, Constantin, *An Actor Prepares*. New York Theatre Arts Books, 1936.

Stebbins, Genevieve, *Delsarte System of Dramatic Expression*. New York: Edgar S. Werner, 1886.

Stepanov, V. I., *Alphabet of Movements of the Human Body*. Cambridge: Golden Head Press, 1958.

Thie, Joseph A., *Rhythm and Dance Mathematics*. Minneapolis: Joseph A. Thie, 1964.

Todd, Mabel Elsworth, *The Thinking Body: A Study of the Balancing Forces of Dynamic Man*. New York: Paul B. Hoeber, 1937.

Tricker, R. A. R and Tricker, B. J. K., *The Science of Movement*. New York: American Elsevier Publishing Company, 1967.

Vodola, Thomas M., *Individualized Physical Education Program For the Handicapped Child*. New Jersey: Prentice-Hall, 1973.

Warner, Francis, "Muscular Movements in Man and Their Evolution in the Infant," *Journal of Mental Science* 35, 1889.

Werner, Heinz, *Comparative Psychology of Mental Development*. New York: John Wiley & Sons (science editions), 1948.

Westcott, Roger W., "Introducing Coenetics: A Biosocial Analysis of Communication," American Scholar 35, 1965-66.

PHILOSOPHY

Abbott, Edwin A., Flatland. New York: Dover Publications, Inc., 1952.

Adler, Mortimer J., The Idea of Freedom. New York: Doubleday, 1961.

Alexander, F. Mathias, The Universal Constant in Living. New York: E. P. Dutton, 1942.

Baba, Meher, Life At Its Best. New York: Harper & Row, 1972.

__________, Listen, Humanity. New York: Harper & Row, 1967.

Baker, Herschel, The Image of Man. New York: Harper & Brothers, 1973.

Bennett, S. G., Gurdjieff: Making a New World. New York: Harper & Row, 1973.

Bertlanffy, Ludwig von, General Systems Theory. New York: 1968.

Bird, Otto A., The Idea of Justice. New York: Frederick A. Praeger, 1967.

Bladcham, H. J., ed., Reality, Man and Existence: Essential Works of Existentialism. New York: Grosset & Dunlap, 1965.

Boone, J. Allen, Kinship with all Life. New York: Harper & Row, 1954.

Buber, Martin, I and Thou. New York: Charles Schribners & Sons, 1958.

Cahn, Steven M., The Philosophical Foundations of Education. New York: Harper & Row, 1970.

Cassidy, Harold Gomes, The Sciences and the Arts. New York: Harper & Brothers, 1962.

Coomaraswamy, Ananda K., The Transformation of Nature in Art. New York: Dover Publications, 1934.

deChardin, Pierre Teilhard, The Phenomenon of Man. New York: Harper & Brothers, 1959.

Eisley, Loren, The Immense Journey. New York: Random House, 1957.

Eliade, Mircea, Myth and Reality. New York: Harper & Row, 1968.

Ford, Leighton, One Way to Change the World. New York: Harper & Row, 1970.

Fraser, J. T., The Voices of Time, New York: George Braziller, 1966.

Fremantle, Anne, The Age of Blief - The Medieval Philosophers. The New American Library, 1955.

Gray, J. Glenn, The Promise of Wisdom. New York: Harper & Row, 1968.

Greenwood, David, Truth and Meaning. New York: Philosophical Library, 1957.

Hall, Marie Boas, Nature and Nature's Laws. New York: Harper & Row, 1970.

Hamilton, Edith, The Greek Way to Western Civilization. The New American Library, 1930.

Hazo, Robert G., The Idea of Love. New York: Frederick A. Praeger, 1967.

Hedegger, Martin, What is Called Thinking. New York: Harper & Row, 1968.

Highet, Gilbert, Man's Unconquerable Mind. New York: Columbia University Press, 1954.

Hofstadter, Albert, Agony and Epitaph. New York: George Braziller, 1970.

Huxley, Aldous, Brave New World. New York: Harper & Row, 1946.

Huxley, Aldous, The Perennial Philosophy. New York: Harper & Row, 1945.

James, William, Pragmatism - A New Name for Some Old Ways of Thinking. New York: Longmans, Green & Co., 1914.

Kockelmans, Joseph J., ed., Phenomenology - The Philosophy of Edmund Husserl. New York: Doubleday, 1967.

Kristeller, Paul Oskar, The Classic, Scholastic and Humanistic Strains. New York: Harper & Row, 1961.

Lamont, Corliss, The Philosophy of Humanism. New York: Philosophical Library, 1957.

Langer, Susanne K., Feeling and Form. New York: Charles Schribners & Sons, 1953.

Latham, Ronald, trans., Lucretius on the Nature of the Universe. Penguin Books, Ltd., 1951.

Levi, Albert William, Philosophy and the Modern World. Bloomington: Indiana University Press, 1959.

Lind, Jakov, Numbers - A Further Autobiography. New York: Harper & Row, 1972.

Lindenon, Eduard C., ed., Life Stories of Men Who Shaped History from Plutarch's Lives. The New American Library of World Literature, Inc., October, 1950.

Lissner, Ivar, Man, God and Magic. New York: G. P. Putnam's Sons, 1961.

Lovejoy, Arthus O., The Great Chain of Being. Harvard University Press, Cambridge, 1953.

Lytton, Sir Bulver, VRIL The Power of the Coming Race. New York: Rudolf Steiner Publications, 1972.

Lytton, Sir Eduard Bulver, Zanoi - A Rosacrucian Tale. New York: Rudolf Steiner Publications, 1971.

McGel, V. J., The Idea of Happiness. New York: Frederick A. Praeger, 1967.

McLellan, David, Karl Marx - His Life and Thought. New York: Harper & Row, 1973.

Meyer, Adolph, *Voltaire: Man of Justice*. Howell, Soskin Publishers, 1945.

Morris, Van Cleve, *Philosophy and the American School*. Boston: Houghton Mifflin Co., 1961.

Murray, Michael V., S. J., *Problems in Conduct*. New York: Holt, Rinehart & Winston, Inc., 1963.

Nietzsche, Friedrich, *Thus Spoke Zarathustra*. New York: Tudor Publishing Co., 1928.

Ovspensky, P. D., *A New Model of the Universe*. Alfred A. Knupf, 1956.

Pepper, Stephen C., *World Hypotheses*. University of California Press, 1966.

Pryce-Jones, Alan, *The New Outline of Modern Knowledge*. New York: Simon & Schuster, 1956.

Rajagopal, D., ed., *Commentaries on Living, Third Series - From the Notebooks of J. Krishnamurti*. Wheaton, Illinois: The Theosophical Publishing House, 1960.

Ratner, Joseph, *Intelligence in the Modern World, John Dewey's Philosophy*. New York: Random House, 1939, The Modern Library.

Runkle, Gerald, *Anarchism - Old and New*. New York: Delacorte Press, 1972.

Russell, Bertrand, *The Conquest of Happiness*. The New American Library, 1951.

Sartre, Jean-Paul, *Being and Nothingness*. New York: Philosophical Library, 1956.

Saverbruck, Ferdinand and Wenre, Hans, *Pain - Its Meaning and Significance*. George Allen & Unwin, Ltd., 1963.

Sayers, Dorothy, *The Man Born to be King*. Grand Rapids: William Ferdmans, 1943.

Schopenhauer, Arthur, *The Wisdom of Life and Other Essays*. New York: Walter J. Black, 1932.

Schrodinger, Erwin, *Science, Theory and Man*. New York: Dover Publications, 1957.

Schweitzer, Albert, The Philosophy of Civilization. New York: McMillan Co., 1951.

Sinclair, Upton, The Book of Life. California: published by author, 1926.

Solomon, Robert C., ed., Phenomenology and Existentialism. New York: Harper & Row, 1972.

Starcke, Walter, The Ultimate Revolution. New York: Harper & Row, 1969.

Steiner, Rudolf, Knowledge of the Higher Worlds. New York: Anthroposophic Press, 1944.

Thomas, Norman L., Modern Logic - An Introduction, New York: Harper & Row, 1966.

Vaihinger, H., The Philosophy of "As If". London: Routledge & Kegan Paul, Ltd., 1949.

Van Doren, Charles, The Idea of Progress. New York: Frederick A. Praeger, 1967.

Walker, Kenneth, Life's Long Journey. New York: Thomas Nelson & Sons, 1961.

Watts, Alan, The Supreme Identity. London: Faber & Faber, Ltd. 1949.

Whyte, L. L., The Next Development in Man. The New American Library, 1950.

Winn, Cyril and Jacks, Maurice, Aristotle - His Thought and Its Relevance Today. London: Methuen & Co., Ltd. 1967.

Yutang, Lin, trans., The Importance of Understanding. Cleveland and New York: The World Publishing Co., 1960.

PSYCHOLOGY

Adler, Alfred, What Life Should Mean to You. New York: G. P. Putnam's Sons, 1958.

Arnold, Magda B., Emotion & Personality, Vol. I - Psychological Aspects. New York: Columbia University Press, 1960.

Arnold, Magda B., Emotion & Personality, Vol. II - Neurological and Psychological Aspects. New York: Columbia University Press, 1960.

Baldwin, Alfred, Theories of Child Development. New York: John Wiley & Sons, 1968.

Baller, Warren R., Readings in the Psychology of Human Growth and Development. New York: Holt, Rinehart & Winston, Inc., 1969.

Blanton, Smiley, M.D., Love or Perish. New York: Simon & Schuster, 1956.

Bigge, Morris L. and Hunt, Maurice P., Psychological Foundations of Education. New York: Harper & Row, 1962.

Bonner, Hubert, Group Dynamics - Principles and Applications. New York: The Ronald Press Co., 1959.

Bowlby, John, Separation - Volume II - Anexiety and Anger. New York: Basic Books, 1973.

Burton, Arthur, ed., Operational Theories of Personality. New York: Brunner/Mazel, 1974.

Carkhuff, Robert R. and Berenson, Bernard G., Beyond Counseling and Therapy. New York: Holt, Rinehart & Winston, Inc., 1967.

Cartwright, Dorwin and Zander, Alvin, eds., Group Dynamics - Research & Theory. New York: Row, Peterson & Co., 1960.

Chaplin, James P. and Krawiec, T. S., Systems and Theories of Psychology. New York: Holt, Rinehart & Winston, Inc., 1968.

Cole, Luella and Hall, Irma Nelson, Psychology of Adolescence. New York: Holt, Rinehart & Winston, 1970.

deKruif, Paul, A Man Against Insanity. New York: Harcourt, Brace & Co., 1957.

Dorsey, George A., Why We Behave Like Human Beings. New York: Harper & Brothers, 1925.

Durkin, Helen E., Ph.D., The Group in Depth. New York: International University Press, 1964.

Erikson, Erik, Insight and Responsibility. New York: W. W. Norton & Co., 1964.

__________, Youth: Change & Challenge. New York: Basic Books, 1963.

Evans, Richard, B. F. Skinner - The Man and His Ideas. New York: E. P. Dutton, 1968.

Feleky, Antoinette, Feelings and Emotions. New York: Pioneer Publishing, 1924.

Freud, Sigmund, Beyond the Pleasure Principle. The Hogart Press, 1948.

__________, The Basic Writings of Sigmund Freud. New York: Modern Library, 1938.

Fromm, Erich, Mary's Concept of Man. New York: Frederick Unger Publishing, 1968.

__________, The Anatomy of Human Destructiveness. New York: Holt, Rinehart & Winston, Inc., 1973.

__________, The Act of Loving - An Inquiry Into the Nature of Love. New York: Harper Brothers Publishers, 1956.

__________, The Sane Society. New York: Rinehart & Co., 1955.

Furth, Hans G., Piaget and Knowledge, New Jersey: Prentic-Hall, 1969.

__________ and Wachs, Harry, Thinking Goes to School - Piaget's Theory in Practice. New York: Oxford University Press, 1974.

Goffman, Erving, The Presentation of Self in Everyday Life. New York: Doubleday, 1959.

Golembiewski, Robert and Blumberg, Arthur, ed.s, Sensitivity Training and the Laboratory Approach. Peacock Publishers, 1970.

Gordon, William J. J., Synectics - The Development of the Creative Capacity. New York: Harper & Brothers, 1961.

Guildord, J. P., The Nature of Human Intelligence. New York: McGraw-Hill, 1967.

Haber, Ralph Norman, ed., Current Research in Motivation. New York: Holt, Rinehart & Winston, Inc., 1966.

Haimowitz, Morris and Natalie Reader, Human Development - Selected Readings. New York: Thomas Crowell Co., 1966.

Hamocheck, Don E., Encounters with the Self. New York: Holt, Rinehart & Winston, Inc., 1971.

Havens, Leston L., Approaches to the Mind - Movement of the Psychiatric School From Sects Toward Science. Boston: Little Brown and Co., 1973.

Heider, Fritz, The Psychology of Interpersonal Relations. John Wiley & Sons, 1958.

Herrick, C. Judson, The Evolution of Human Nature. New York: Harper Brothers, 1956.

Jacobson, Edith, The Self and Object World. International University Press, 1964.

Jersild, Arthur, T., Ph.D., Child Psychology. New York: Prentice-Hall, 1947.

Johnson, Weldell and Moeller, Dorothy, Living With Change - The Semantics of Coping. New York: Harper & Row, 1972.

Johnson, Wendell, People in Quandries - The Semantics of Personal Adjustments. New York: Harper Brothers, 1946.

Kellogg, W. N. and L. A., The Ape and the Child. New York: McGraw-Hill, 1933.

Klapp, Orrin, Collective Search for Identity, New York: Holt, Rinehart & Winston, Inc., 1969.

Kline, Paul, Fact and Fantasy in Freudian Theory. Methuen & Co., Ltd., 1972.

Kohut, Heinz, M.D., The Analysis of the Self. New York: International Universities Press, 1971.

Krishnamurti, J., The Urgency of Change. New York: Harper & Row, 1970.

Krumboltz, John D. and Thoresen, Carl E., Behavior Counseling - Cases & Techniques. New York: Holt, Rinehart & Winston, Inc., 1972.

Laing, R. D., Phillipson, H. and Lee, A. R., Interpersonal Perception - A Theory and a Method of Research. New York: Harper & Row, 1966.

Lawrence, Douglas and Festinger, Leon, Deterrents and Reinforcements - The Psychology of Insufficient Rewards. Tavistock Publications, 1962.

Levenson, Edgar, The Fallacy of Understanding An Inquiry Into the Changing Structure of Psychoanalysis. New York & London: Basic Books, 1972.

Lidz, Theodore, The Person, His Development Throughout the Life Cycle. Basic Books, Inc., 1968.

Lieberman, Morton A., Valom, Irvin D. and Miles, Matthew B., Encounter Groups: First Facts. New York: Basic Books, 1973.

Hahrer, Alvin R. and Pearson, Leonard, eds., Creative Developments in Psychotherapy. New York: Jason Aronson, 1973.

Mancuso, James C., Readings for a Cognitive Theory of Personality. New York: Holt, Rinehart & Winston, Inc., 1970.

Maslow, A. H., Motivation and Personality. New York: Harper & Brothers, 1954.

__________ and Chiang, Hung-Min, The Healthy Personality. Von Nostrand, Reinhold Co., 1969.

__________, Towards a Psychology of Being. Von Nostrand Co., Princeton, 1968.

Mayeroff, Milton, On Caring. New York: Harper & Row, 1971.

McNeil, Elton B., Being Human - The Psychological Experience. Canfield Press, Harper & Row, 1973.

Mednick, Sarnoff A., Learning. New Jersey: Prentice-Hall, 1964.

Meerloo, Joost, Conversation and Communication - A Psychological Inquiry. New York: International University Press, Inc., 1952.

Menninger, Karl, Mayman, Martin and Pruyser, Paul, The Vital Balance. New York: The Viking Press, 1963.

Moreno, J. L., ed., Handbook of Group Psychotherapy. Philosophical Library, 1966.

__________, Sociometry, Experimental Method and the Science of Society. Beacon House, Inc., 1951.

__________, The Theatre of Spontaneity. New York: Beacon House, 1947.

__________, Who Shall Survive, New York: Beacon House, 1953.

Mouly, George J., Psychology for Effective Teaching. New Hork: Holt, Rinehart & Winston, Inc., 1968.

Moustakas, Clark E., The Self-Explorations in Personal Growth. New York: Harper & Row, 1974.

Murphy, Gardner, Human Potentialities. New York: Bask Book, Inc., 1958.

__________, Personality - A Biosocial Approach to Origins and Structure. New York: Harper & Brethers, 1947.

Murphy, Lois Barclay, The Widening Worlds of Childhood Paths Toward Mastery. Basic Books, 1962.

Murray, Edward J., Motivation and Emotion. New Jersey: Prentice-Hall, 1964.

Myerson, Abraham, M.D., Speaking of Man. New York: Alfred A. Knopf, 1952.

Nandusen, Wilson, The Natural Depth in Man. New York: Harper & Row, 1972.

Overstreet, H. A., The Mature Mind. New York: W. W. Norton & Co., 1949.

Piaget, Jean and Inhelder, Garbel, The Growth of Logical Thinking. New York: Basic Books, 1958.

Powdermaker, Florence B. and Frank, Jerome, Group Psychotherapy. Harvard University Press, 1953.

Prince, George M., The Practice of Creativity, New York: Harper & Row, 1970.

Progoff, Ira, The Symbolic and the Real. New York: Julian Press, 1963.

________, The Death and Reburth of Psychology. New York: Julian Press, 1956.

Pruyser, Paul, Between Belief and Unbelief. New York: Harper & Row, 1974.

Raknes, Ola, Ph.D., Wilhelm Reich and Orgonomy. St. Martin's Press, 1970.

Raup, Robert Bruce, Complacency - The Foundation of Human Behavior. New York: McMillan Company, 1924.

Read, Sir Herbert, The Forms of Things Unknown. New York: Horizon Press, 1960.

Redl, Fritz, When We Deal With Children. The Free Press, Collier-McMillan, Ltd., 1966.

Reik, Theodor, Listening With the Third Ear. New York: Pyramid Books, 1971.

Richmond, P. G., An Introduction to Piaget. New York: Basic Books, 1971.

Rogers, Carl R., Counseling and Psychotherapy. New York: Houghton Mifflin Co., 1942.

Rogers, Raymond, Coming Into Existence. New York: Dell Publishing, 1967.

Rosenbaum, Mas, Berger, Milton, eds., Group Psychotherapy and Group Function. New York: Basic Books, 1963.

Schafer, Roy, Ph.D., Aspects of Internalization. New York: International Universities Press, Inc., 1968.

Scheibe, Karl E., Beliefs and Values. New York: Holt, Rinehart & Winston, Inc., 1970.

Schiff, Jacqui Lee, All My Children. New York: Pyramid Books, March, 1972.

Scott, Leland H., Child Development An Individual Longitudinal Approach. New York: Holt, Rinehart & Winston, Inc., 1967.

Sherrington, Sir Charles, *Man on His Nature*. New York: Doubleday, 1953.

Spitz, Rene A., *The First Year of Life - A Psychoanalytic Study of Normal and Deviant Development of Object Relations*. New York: International Universities Press, 1965.

Stafford-Clark, David, *What Freud Really Said*. New York: Schocken Books, 1965.

Stern, Paul J., *The Abnormal Person and His World*. New Jersey: D. Van Nostrand, 1964.

Storr, Anthony, *The Dynamics of Creation*. New York: Atheneum, 1972.

Stotland, Elra, *The Psychology of Hope*. San Francisco: Jossey-Bass, 1969.

Tauber, Edward S., M.D. and Green, Maurice, M.D., *Prelogical Experience*. New York: Basic Books, 1959.

The Psychoanalytic Study of the Child - An Annual Volume, XXI, International Universities, 1966.

The Psychoanalytic Study of the Child - An Annual Volume, XXII, International Universities, 1967.

The Psychoanalytic Study of the Child - An Annual Volume, XV, International Universities, 1960

The Psychoanalytic Study of the Child - An Annual Volume, XVI, International Universities Press, 1961.

The Psychoanalytic Study of the Child - An Annual Volume, XVIII, International Universities Press, 1963.

Von Bertalanffy, Ludwig, *Problems of Life*. New York: John Wiley & Sons, 1952.

Watson, John B., *Behavior - An Introduction to Comparative Psychology*. New York: Holt, Rinehart & Winston, Inc., 1967.

Wasters, Jane, *Group Guidance - Practices and Practices*. New York: McGraw-Hill, 1960.

Watts, Alan, *The Wisdom of Insecurity*, Pantheon, 1951.

Watson, Robert I., *The Great Psychologists*. New York: J. B. Lippincott, 1968.

Wertheimer, Max, *Productive Thinking*. New York: Harper & Brothers, 1959.

Wolman, Benjamin B., *Manual of Child Psychopathology*. New York: McGraw-Hill, 1972.

Zax, Melvin, Ph.D. and Stiker, George, Ph.D., *The Study of Abnormal Behavior*. New York: The MacMillan Co., 1967.

Zubek, John P., ed., *Sensory Deprivation: Fifteen Years of Research*. New York: Appleton Century Crofts, 1969.

SCIENCE

Alland, Alexander, Jr., *The Human Imperative*. Columbia University Press, 1972.

Asimov, Isaac, *Asimov's Guide to Science*. New York: Basic Books, 1972.

__________, *The Universe from Flat Earth to Quasar*. New York: Walker & Co., 1966.

Barbour, Ian, *Science and Security the Ethics of Technology*. New York: Harper & Row, 1970.

Barnett, Lincoln, *The Universe and Dr. Einstein*. The New American Library, 1952.

Burtt, E. A., *The Metaphysical Foundations of Modern Science*. New York: Doubleday, 1955.

Cannon, Walter B., *The Wisdom of the Body*. New York: W. W. Norton & Co., Inc., 1939.

Conant, James B., *On Understanding Science*. The New American Library, 1951.

Dantzig, Tobias, *Number, The Language of Science*. New York: Doubleday, 1956.

DeNovy, LeComte, *Human Destiny*. New American Library, 1949.

deSantillana, Giorgio, The Origins of Scientific Thought. The New American Library, 1961.

Edwards, Allen L., Probability and Statistics. New York: Holt, Rinehart & Winston, Inc., 1971.

Eibl-Eibesfeldt, Irenaus, Ethology - The Biology of Behavior. New York: Holt, Rinehart & Winston, Inc., 1970.

Farrington, Benjamin, Greek Science. England: Penguin Books, 1949.

Featherston, N.B., Teaching the Slow Learner, Bureau of Publications, Columbia University, New York, 1951.

Galton, Lawrence, The Laboratory of the Body. New York: Pyramid Communications, 1972.

Gamow, George, One, Two, Three . . . Infinity. The New American Library, 1947.

Heisenberg, Werner, Physics and Beyond Encounters and Conversations. New York: Harper & Row, 1972.

Husley, Julian, Evolution in Action. New York: Harper & Row, 1966.

Kemeny, John G., Man and The Computer, New York: Charles Schribner's Sons, 1972.

Kesten, Hermann, Copernicus and his World, New York: Roy Publishers, February, 1946.

Krishna, Gopi, The Biological Basis of Religion & Genius. New York: Harper & Row, 1972.

Krutch, Joseph Wood, The Great Chain of Life, Pyramid Books, 1971.

Lindanon, Edward B., Space: A New Direction for Mankind. New York: Harper & Row, 1969.

Lysenko, Trofim, The Science of Biology Today. International Publishers, 1948.

Moore, Harold A. and Calock John R., The Spectrum of Life. Harper & Row, 1970.

Oppenheimer, Robert, *The Open Mind*. The American Book Stratford Press, New York, 1955.

Page, Thornton and Lou William, *Starlight - What It Tells About the Stars*. McMillan Company, 1967.

Popper, Karl, *The Logic of Scientific Discovery*. New York: Basic Book, Inc., 1959.

Schlegal, Richard, *Time and the Physical World*. Dover Publications, 1968.

Sullivan, J. N., *The Limitations of Science*. The New American Library, 1952.

Sullivan, J. W. N., *Three Men Discuss Relativity*. Boston: Alfred A. Knopf, 1926.

Taxi, Sol, ed., *The Evolution of Life, Vol. I Evolution After Darwin*. University of Chicago, 1969.

__________, ed., The Evolution of Man, Vol. II Evolution After Darwin. University of Chicago, 1960.

Taylor, Gordon Rathray, *The Biological Time Bomb*. New American Library, 1968.

Toulmin, Stephen & Goodfield, *The Architecture of Matter*. Harper & Row, 1972.

Whitehead, A. N., *Science and the Modern World*, The New American Library, 1949.

Wooldridge, Deane, *Mechanical Man - The Physical Basis of Intelligent Life*. New York: McGraw-Hill, 1968.

SOCIOLOGY

Ardrey, Robert, *The Social Contact*. McClellan and Stewart, Ltd., 1970.

Arblaster, Anthony and Lukes, Steven, *The Good Society*. Harper & Row, 1972.

Arendt, Hannah, *Between Past and Future - Six Exercises in Political Thought*. Viking Press, 1961.

Benedict, Ruth, Patterns of Culture. New York: Penguin Books, 1946.

Berger, Brigitte, Societies in Change. New York: Basic Books, 1971.

Berger, Peter, Invitation to Sociology, Doubleday, New York, 1963.

Berger, Peter and Luckman, Thomas, The Social Construction of Reality. Doubleday, 1967.

Blau, Peter M., Bureaucracy in Modern Society. New York: Random House, 1966.

Bottomore, T. B., Sociology - A Guide to Problems and Literature. Pantheon Books, 1971.

Bowlby, John, Attachment, Volume I. New York: Basic Books, 1969.

Combs, Arthur W., Avila, Donald L. and Purkey, William W., Helping Relationships - Basic Concepts for the Helping Professions. Boston: Allyn and Bacon, 1971.

Coser, Rose Laub, ed., Life Cycle and Achievement in American Harper & Row, 1969.

Coser, Lewis, The Functions of Social Conflict. The Free Press, 1956.

Cuzzort, R. P., Humanity and Modern Sociological Thought. New York: Holt Rinehart & Winston, Inc., 1969.

deSaint, Simon Henri, Social Organizations, the Science of Man and Other Writings. New York: Harper & Row, 1964.

Dobzhansky, Thodosius, Mankind Evolving. New Haven: Yale University, 1962.

Douglas, Jack D., ed., Deviance and Respectability, The Social Construction of Moral Meanings. Basic Books, 1972.

Elkin, Frederick, The Child and Society - The Process of Sociology. New York: Random House, 1962.

Francoeur, Robert, Evolving World Converging Man. New York: Holt, Rinehart & Winston, Inc., 1970.

Gasset, Ortega, The Revolt of the Masses. New American Library, 1950.

Glasser, William, The Identity of Society. New York: Harper & Row, 1971.

Glueck, Sheldon and Eleanor, Predicting Delinquency and Crime. Harvard University Press, 1959.

Goodman, Paul, Growing Up Absurd. New York: Random House, 1960.

Gouldner, Alvin, The Coming Crisis of Western Sociology. London: Basic Books, 1970.

Grinker, Roy R., M.D., ed., Towards a Unified Theory of Human Behavior. Basic Books, 1958.

Haskell, Martin, R. and Yablonsky, Lewis, Criminology: Crime and Criminality. Chicago: Rand McNally College Publishing Co., 1974.

________________________, Juvenile Delinquency. Rand McNally Publishing, Chicago, 1974.

Hertzler, Joyce, A Sociology of Language. New York: Random House, 1965.

Hollingshead, A. B., Elmtown's Youth. John Wiley & Sons, 1964.

Horowitz, Irving Louis, Professing Sociology - Studies in the Life Cycle of Social Science. Chicago: Aldine Publishing Co., 1968.

Howe, Irving, ed., Essential Works of Socialism. New York: Holt, Rinehart & Winston, 1970.

Huizianga, John, Homoludens - A Study of the Play Element in Culture. Boston: Beacon Press, 1962.

Hosephson, Eric and Mary, eds., Man Alone: Alienation in Modern Society. Dell, 1962.

Klapp, Orrin E., Collective Search for Identity. New York: Holt, Rinehart & Winston, Inc., 1969.

Kluckhuhn, Clyde, Mirror of Man. Faucett Publications, February, 1968.

Lerner, Daniel, The Human Meanings of Social Science. The World Publishing Co., 1964.

Levine, Robert, Culture Behavior and Personality. Chicago: Aldine Publishing, 1973.

Maldonado, Tomas, Design, Nature and Revolution. New York: Harper & Row, 1972.

McGrath, Joseph E. and Altman, Irwin, Small Group Research. New York: Holt, Rinehart & Winston, 1966.

Mead, George H., Mind, Self and Society. University of Chicago Press, 1967.

Mills, C. Wright, Images of Man. New York: George Braziller, 1961.

Mumford, Lewis, The Culture of Cities. Harcourt, Brace and Co., 1938.

Neumayer, Martin H., Juvenile Delinquency In Modern Society. D. Von Nostrand, 1961.

Olsen, Marvin E., The Process of Social Organization. New York: Holt, Rinehart & Winston, 1968.

Park, Ross D., ed., Readings in Social Development. New York: Holt, Rinehart & Winston, 1969.

Perry, Helen Swick, The Human Be-In. New York: Basic Books, 1970.

Redl, Fritz and Wineman, David, Children Who Hate. Illinois: Free Press, 19 0.

Sereno, Kenneth K. and Mortensen, C. David, Foundations of Communications Theory. Harper & Row, 1970.

Simmel, Georg, Conflict - The Webb of Group Affiliations. Free Press, 1955.

Stoodley, Bartlett H., Society and Self A Reader in Social Psychology. Free Press of Glencoe, 1962.

Strommen, Merton P., Five Cries of Youth. New York: Harper & Row, 1974.

Thurman, Howard, The Search for Common Ground. New York: Harper & Row, 1971.

Toffler, Alvin, Future Shock. New York: Random House, 1971.

Trecker, Harleigh, Group Progress in Administration. Womens Press, 1900.

Veblen, Thorstein, The Higher Learning in America. New York: Bill and Wang, 1957.

__________, The Theory of the Leisure Class, New American Library, 1912.

Vernon, Glenn M., Human Interaction - An Introduction to Sociology. New York: Ronald Press, 1965.

Walsh, George, Lehnert, Frederick, The Phenomenology of the Social World. Northwestern University Press, 1967.

Watzlawick, Paul and Helmick, Beavin and Jackson, Don, Pragmatics of Human Communications. New York: W. W. Norton & Col, 1967.

Wells, Alan, Social Institutions. New York: Basic Books, 1971.

Willener, Alfred, The Action Image of Society. New York: Random House, 1970.

Winnicott, D.N., The Child, The Family and The Outside World. Penguin, 1969.